UNITED CHURCH HERALD

VOL. 3, NO. 1 JANUARY 7, 1960

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RESPONSIBLE PARENTHOOD AND THE POPULATION PROBLEM

A Protestant Statement

Page 4

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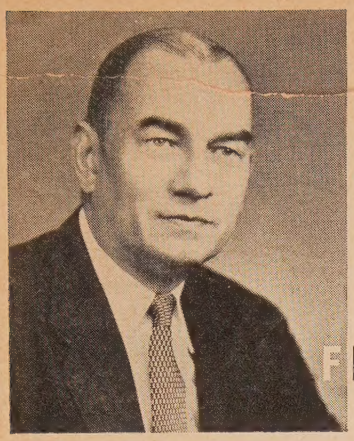

FROM THE CO-PRESIDENTS' VIEWPOINT

THIS is not a book review, although the page is being devoted to some observations on a book. The co-editors, I have no doubt, will be arranging to have the book reviewed by someone more competent than I to do so.

But I take this means of calling attention to a little volume published this month by Christian Education Press, publishing agency of the Evangelical and Reformed constituency of the United Church of Christ.

The volume is entitled *The Faith We Proclaim.* That title was carefully and deliberately chosen because, while the volume was planned as "a simply written but adequate statement of the more or less generally accepted doctrinal viewpoint of the Evangelical and Reformed Church," it was specifically intended to be "not a rigidly authoritarian official statement of doctrine."

There could hardly be such a statement. As President Frederick W. Schroeder of Eden Theological Seminary points out in the preface to the book: "It is contrary to the genius of our church to speak of an official theology, for in matters of doctrine our church recognizes three doctrinal standards—The Augsburg Confession, Luther's Catechism and The Heidelberg Catechism; and in the interpretation of these confessions its ministers and members may exercise 'the liberty of conscience inherent in the gospel.' "

Any "official theology" would be contrary, not only to the Constitution of the Evangelical and Reformed Church, but to its historic spirit and genius as well. For, as Prof. Elmer J. F. Arndt, writer of the volume, points out: "The Evangelical and Reformed Church has traditionally prized theology . . . and insisted on a theologically educated ministry . . . yet (it) has sought also to keep clearly before it the fact that there is a difference between 'faith in the grace of God' and the creeds, confessions and theological statements in which the faith is expressed.

"It is not a communion which is contemptuous of theology or doctrine; but it knows also that faith in God is primarily trust in God rather than primarily intellectual assent to doctrine about God," wrote Prof. Arndt.

That is another way of saying that, long before the phrase appeared in *The Basis of Union*, creeds, confessions and statements of faith were regarded in the Evangelical and Reformed Church "as testimonies, and not as tests, of faith."

I have characterized Prof. Arndt as "writer of the volume." He was. But he was one of nine "authors" of it. For it was the Theological Committee of the Evangelical and Reformed Church, by preliminary consultations to determine general content and viewpoint on which they were agreed and subsequent evaluation and criticism of the initial draft of the manuscript, that really provided the stuff that it was Prof. Arndt's task to translate into the literary and spiritual unity that marks the volume. The committee included the president and a professor of systematic theology from each of the three theological schools of the communion, two pastors knowledgeable above average in theology and the distinguished professor of philosophy in one of the church-related colleges who is also an authority in the field of comparative religion.

The choice of Prof. Arndt to do the actual writing was a happy accident in one respect, since it was he who was later chosen to serve as chairman of the Commission to Prepare a Statement of Faith for the United Church of Christ. And, as I have indicated in a brief foreword to the volume, its publication "is particularly timely now, for it enables the Evangelical and Reformed constituency of the United Church of Christ . . . to extend to the Congregational Christian constituency in the same new fellowship this witness to 'things which are most surely believed among us' and to do so in the confidence that thus another spiritual bond will be created between the two constituencies."

My own high valuation of the volume is reflected in a note I made while reading it in galley proof: "This is a theological book which one suspects people will not likely be able to read without being often moved to pray," perhaps the ultimate achievement of any book on Christian doctrine!

James E. Wagner

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

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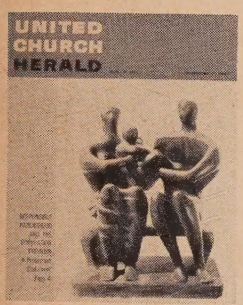

COVER STORY: The family group of three is a bronze, designed by the distinguished English sculptor Henry Moore. His works are notable for the balancing of mass, emphasizing three-dimensionality. The photograph is reproduced by courtesy of the A. Conger Goodyear Fund, Museum of Modern Art, New York.

In the face of today's population explosion, an increasing number of informed Christians are convinced that the intelligent use of family planning is one important way of preventing the earth from becoming a giant slum, peopled in large part by the underfed and the underdeveloped. Please turn to page 4 for an informed Protestant position on the issue.

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Responsible Parenthood and th

The recent "explosion" of public statements in this country about population explosion, birth control and foreign aid may not have clarified public understanding of this complex subject.

But it has helped to draw attention to what has been called the world's most neglected social problem and to what will doubtless be one of the major issues in the 1960 Presidential campaign!

United Church Herald *is proud to have played a considerable role in alerting its readers to the problems in this important field and in helping shape the rapidly growing Protestant consensus in behalf of a doctrine of responsible parenthood.*

Another landmark on the road to a sound and effective Protestant position will be the Mansfield Report, published on these pages. This document, produced by an ecumenical study group at Mansfield College, Oxford, will be presented next summer to the Central Committee of the World Council of Churches at St. Andrews, Scotland. Map on page 5 is from the Draper Report.

Readers of the Herald *will be interested to know that the convener and chairman of the Mansfield group was a Congregationalist, Dr. Norman E. Goodall, as was the group's secretary, Dr. Richard M. Fagley, executive secretary of the Commission of the Churches on International Affairs.*

IT HAS become a truism to speak of a world in crisis. The struggle for self-determination, for dignity and freedom of peoples around the globe, the economic and technological revolution and the emerging of a world-wide industrial society, these are a few of the facts with which we must learn to live.

New Patterns

The larger crisis of our time is reflected in families throughout the whole wide earth. Different regions and different nations produce varying problems, but nowhere is the family unaffected. It, too, is in crisis. The emancipation of women and the growing acceptance of partnership between men and women are revolutionizing the previously masculine-dominated social structures, which now appear so patently unjust. Under pressures within and without, age-old patterns of family relations are disintegrating on every side. Out of the ruins of the old must be built the new, but built on foundations of respect and dignity and freedom, not of servitude, injustice and conflict.

The rapid improvement and extension of much-needed public health programs in all continents are bringing dramatic reductions in death rates, particularly in areas where high fertility has hitherto been offset by a tragically high mortality. The world confronts a doubling of the present number of people before the end of this century and is presently experiencing an annual increase of fifty million persons. While the effects of the mounting population pressures are felt throughout the world, the main thrust is occurring in the economically less-developed regions of the earth, and indeed may be intensified by the first stages of industrialization. The crisis here stems less from the size of the human increase in relation to potential resources, than from the rapidity of the increase in relation to the present and practicable rate of development of available resources.

The social, political, economic and even religious repercussions of this population explosion are vast and grave. Its shock waves buffet countless human families. Nor is there an easy or quick solution to this crisis. Indeed, it seems probable that only a wise combination of vigorous economic and social development aided by substantial technical and financial assistance, the easing of certain pressures by means of migration, the wide development of education, as well as the extension of "family planning" can hope to offer an acceptable answer.

Living in such a world and confronted with such problems the church bears her continuing witness that God is at work, as he has been since the dawn of creation. The church has survived past times of troubles and stands fast in faith toward the future. The concern of Christian faith for the family is not a new one, born out of the travails of the present. From the very beginning the church has seen itself as the family of families and has known that the Christian witness is necessary and effective in the home, in the relationships between husband and wife, between parents and children. Throughout the centuries Christians have sought to relate the eternal truths of the gospel to the problems and perils of their times. Yet it must be confessed that in the past Christian thought has, especially in the area of the family and its relationships, often clung to tradition without taking into account new knowledge. In the current age, God is calling upon us not to desert the eternal Christian truth, but to apply it to the changing circumstances of the modern world.

Christian Principles

We recognize the wide dimensions of the challenge—social, political, economic, medical and educational—and we welcome the fact that various agencies, national and international, are devoting their attention to them. Responsible parenthood does not in itself provide a solution to all problems of social and economic development, including the certainty of rapidly increasing world population. The application of science and technical progress in agriculture and industry and the maintenance of peace and international cooperation will have to play a major role. On the other hand, no acceptable solution seems in sight without responsibility taken by individual parents.

In this short report we attempt to offer what seem to us some fundamental Christian principles on which those who are in Christ may base their personal decisions in faith and not in fear. The family embodies the most intimate of all personal relations and has a rightful privacy of its own, but in these days of annihilated distances and common cause the Christian family must open itself to the wider claims of the world and learn to live responsibly in the love

A PROTESTANT STATEMENT

opulation Problem

f God, the grace of our Lord Jesus Christ and the communion of the Holy Spirit.

We have been impressed and encouraged by the evidence of a growing sense of responsibility for the family on the part of churches and councils in the ecumenical movement. Within the past decade there have been a number of important statements on Christian marriage and parenthood and additional studies are being undertaken.

Lambeth Conference

Particular reference should be made to the 1958 Lambeth Conference Report and related resolutions on "The family in contemporary society" and to the preparatory volume under the same title. The ecumenical movement as a whole is indebted to this undertaking for the serious way in which the problems of the family have been approached and for the substantive contribution made to a Christian response.

The degree of agreement found in the available statements of various communions is striking, and indeed significant in terms of a prospective consensus within the ecumenical movement. Yet we are also mindful of the partial character of the evidence so far received. Our information is incomplete and the known silence of important Christian bodies may have diverse meanings. We have in mind in this connection the Orthodox Church, the churches and councils in many parts of Asia, Africa and Latin America, churches in Communist countries, as well as some of the churches in the West. The action of the World Council of Churches' Central Committee at Galyateto (1956) in recognizing the need for more serious ecumenical consideration and study of the population problem and the related question of family planning is still highly relevant.

These facts, however, do not minimize the import of the beginnings that have been made. The combined testimony of the churches that have spoken provides a thesis for future ecumenical study and action. It may be well to note briefly a few of the recurrent themes in the statements at hand, which indicate their common tenor.

Spiritual Character

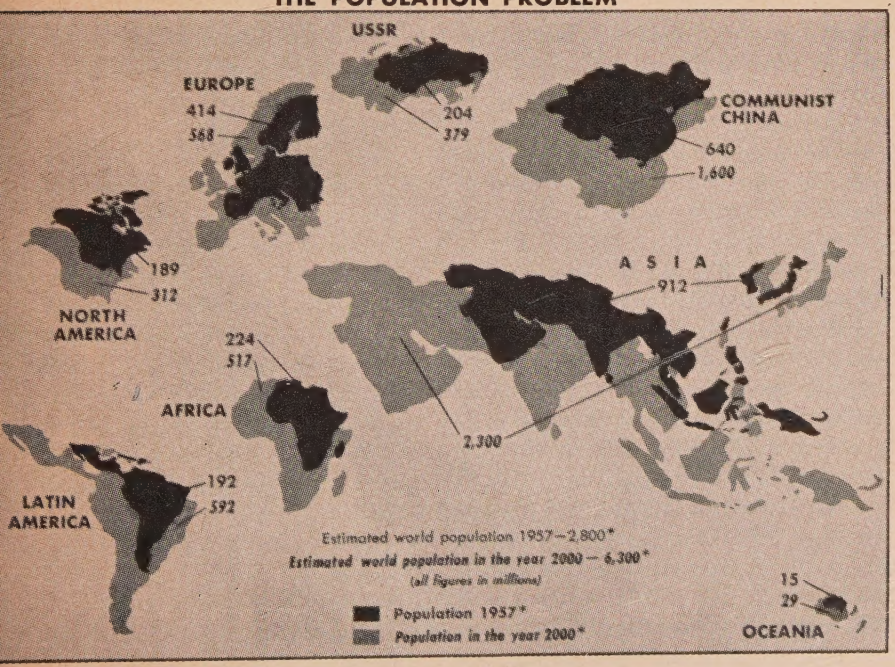
1. There is repeated stress on the spiritual character of true matrimony, expressed in physical union and transcending it. The "two become one" is part of God's grace, to be accepted as a mystery and lived in faith.

2. The family likewise is surrounded by grace. Children are the gift of God, and procreation is sharing in God's creation.

3. Christian marriage and family life are consequently described in terms of responsibility: the mutuality of husband and wife, the loving care of parents for children, the love and respect of children for parents, the duties of the family in the service of society, the obligations of all to God and his church. There is repeated emphasis on the applicability of principles of stewardship to procreation within the marriage bond and on the duty of the church to inculcate such principles.

4. True marriage and parenthood are seen at the same time to be part of the realm of Christian freedom. This means freedom from sensuality and selfishness, which enslave. It also means

THE POPULATION PROBLEM*



Estimates for year 2000 based on U.N. "medium assumptions" of birth-death rates. Rates of estimated annual population increase: Europe 0.7%, North America 1.2%, U.S.S.R. 1.4%, Africa 1.8%, China 2.1%, Asia 2.1%, Latin America 2.7%.

Continued on next page ➧

considerable latitude of choice, when the motives are right, in regard to mutually acceptable and noninjurious means to avert or defer conception. Marital freedom, indeed, is the precondition of marital responsibility.

The principles embodied in the available statements provide significant material for further work by the churches, councils and agencies of the ecumenical movement. To aid that process, we advance considerations that, despite possible differences as to detail and except as noted below,* find general assent among the members of this study group.

Covenanted Relationship

Marriage as a divine institution can be described in biblical terms as a covenanted relationship within which man and woman receive the grace, security and joy promised by God to those who are faithful to it. Marriage is the "great mystery" that yet illumines for men the covenant or marriage of Yahweh with Israel (*Hosea* 2:19,20) and of Christ with his bride, the church, (*Ephesians* 5:23-33, *Revelation* 21:9; 22:17).

The Christian marriage relationship is a covenant, entered into with sacrifice in the joyful giving of each to the other; it is confirmed by the exchange of vows to which God's promised blessing is attached; it has its own rules or commandments related by God's ordinance to the nature of man and woman and to the relationship between them. Like every other part of human life, it is redeemed by Christ, it is preserved by his forgiveness, it is enriched beyond human measure by the Holy Spirit dwelling in the husband and wife as members of the body of Christ, the church.

Thus the covenanted relationship of husband and wife within marriage is, in the purpose of God, one of total commitment, a total giving of self and a total acceptance of the other, resulting in a union, spiritual and physical, described in the Bible as becoming "one flesh." The terms of this union are not those of a human contract. In the biblical narration the ordinance of marriage is integrated with the very creation of man and woman as such; so its terms, as given by God, are proper to the nature of man and woman, and to the nature of their union. Companionship and parenthood are therefore established together as the purposes of marriage from the beginning, with sexual union as the ordained servant of both. Marriage has its fullness where both are attained (*Gen.* 2:18-25; *Matt.* 19:4 ff).

The social, cultural and economic circumstances surrounding marriage and family life vary widely from region to region and from age to age. The formation of the family, and of companionship within it, varies accordingly; so does the area of life open to personal decision. The gift of dominion to mankind, within the created order of which mankind is part (*Gen.* 1:28), reinforced by the command to man to love the Lord God with all his mind (*Luke* 10:27), calls upon us to extend this area of decision in humble accordance with our knowledge. Knowledge is thus a liberating gift of God, to be used for the glory of God, in accordance with his will for men. Such use of improved medical knowledge has brought a drastic reduction of infant mortality, and this is to be accepted gratefully as coming from God; at the same time it affects deeply the size of the family and the rate of population growth and has therefore created a new area for responsible decision.

Personal Decision

Our concern is therefore with the responsible use of knowledge in family life, particularly in relation to the procreation and nurture of children. A knowledge of the relation of sexual love to the procreative process gives to a couple the power, and therefore the responsibility, to lift the begetting of children out of the realm of biological accident, or 'fate,' into the realm of personal decision—which is also the realm of grace, where man is free to wait upon God and consciously to respond to his will. Carried further, it enables husband and wife to decide, within the providence of God, whether any one act of intercourse shall be for the enrichment or expression of their personal relationship only, or for the begetting of a child also.

That these two purposes of the act are thus separable, within the divine ordinance of the marriage covenant, is evident from the nature of the act itself, which is known to fulfill the first when it is incapable of fulfilling the second, either through sterility or in times of periodic infertility and after the age of childbearing in woman. Sexual intercourse within marriage has in itself a goodness given by God, even when there is neither the possibility nor the immediate intention to beget children.

Given this responsibility of choice, founded upon knowledge, what considerations are to guide a Christian husband and wife in the exercise of it? They would surely begin with the general ordinance of God for the marriage covenant, integrating the power of parenthood with the expression of sexual love; so parenthood will be normal and right for them unless there are specific and compelling indications against it, as, for example, a valid threat to the wife's life or health.

Christian Family

This obligation—or fulfillment—accepted, the questions may remain, "How many children?" "At what intervals?" Here the considerations involve:

(a) The integrity of the marriage. Every decision should be a joint one of husband and wife, made in faith and prayer and after deliberation in love.

(b) The claims of children as persons in their own right. They are to be valued not primarily as economic or social assets or even to assure the comfort of parents in old age or (as is believed in some Asian societies) their beatitude after death, but as persons with a right to parental care in infancy and youth and to a proper equipment from society to serve God fully in it themselves.

(c) The witness of a Christian family in society. The Christian family, as a cell in the body of Christ, has a unique vocation and power to exhibit the fruit of the Spirit, often in what are humanly regarded as the most adverse physical conditions—a witness especially needed in a non-Christian or sub-Christian society. To say this is in no way to deny the complementary witness of celibacy, to which the Christian life adds new power and significance in many societies.

(d) The needs of the social order of which the family forms part. There are factors of special urgency in regions where a rapid multiplication of population co-exists with poverty, insufficient supplies of food and other necessities of life, and a low potential

(Continued on page 30)

*See page 30 for reference.

Affirmation of the Future

ANOTHER new year—of fresh beginnings and of unprecedented possibilities—has dawned over our world. We have bidden a glad farewell to 1959 and, with a kind of bacchanalian joy, welcomed enthusiastically its presumably more promising successor.

Few of us accept life agreeably on altogether static terms. We hope continually for something better: more secure and less uncertain, more creative and less monotonous, more pleasant and less disturbing, more rewarding and less frustrating, more permanent and less fitful. May these twelve months be this kind of new year for each one of our readers and for all mankind.

But 1960 promises to be a year of supreme challenge and perhaps one of the most decisive in all time—not only for each of us as a unit in the sorely threatened body of mankind but for each responsible individual in his closer, interpersonal relations.

Consider for a moment our nation's agenda for the months ahead—the summit meeting as the time bomb planted by the Soviets in Berlin still ticks away, Mr. Eisenhower's visit to Russia, the immediate need for some kind of just labor legislation in the face of the epidemic of strikes in our major industries, the issue of disarmament, the political conventions and the election of a President!

Such an agenda in 1960 will reveal whether or not the United States—with its dynamism and economic power—shall muster enough courage, imagination and wisdom to face the disquietudes and discontents and to launch the audacious programs required in a time when the military has become inseparable from the political, economic and social forces that give the world situation its dynamic character. Pious rhetorical gestures will not do the job.

The challenges are legion also—whether we see them in a corporate or in a personal light—with which 1960 will confront us as members of Christ's church.

An example immediately comes to mind. Substantial beginnings have been made at one point or another in fashioning the United Church of Christ. Yet in some quarters there appears to be slight realization that the church, which under God we seek to form, must be a drastically refashioned church—a church possessed of sufficient courage and grace to recognize what shortcomings and angularities need correction before we finally abandon our separate denominational ways.

Our prayer is that delegates to the adjourned meeting of the General Synod to be held this summer in Philadelphia will be endowed with the intellectual intrepidity and unqualified audacity required to fashion an acceptable Constitution for the United Church of Christ.

Besides all these challenges, the coming year will bring us all no doubt our natural complement of joys and sorrows. Pain there will be, yet not without relief. Grief, yet not without surcease. Testing that seems beyond endurance, yet not without divine reinforcement.

We are all the offspring of time and flesh. Yet as we ponder these things—recalling the past year with poignancy and envisaging 1960 with its potentialities—let us recall that God, in the book of *Revelation*, has spoken to reassure us by declaring: "I make all things new." May there be those of us in sufficient force and number whose downright realism, whose creative imagination, whose willingness to move boldly forward with God can make 1960 a more satisfying New Year for ourselves and for all mankind! In this sense, then, a happy New Year to all.

Intimations of Mortality

WE WERE happy to read in the December 24 issue of *United Church Herald* that representatives of eleven national boards and agencies of the United Church had convened recently to consider "The church's responsibility for the aging." This is a progressive step and we hope it will not be long until the CC and E and R programs designed for senior citizens will be coordinated and greatly expanded. Churches belong in the vanguard of this effort.

Though it be true that countless people are finding their increase of years offering rich rewards, the fact remains that for millions of older people these latter years are ridden with loneliness and despair, filled with the intimations of their mortality and burdened with anxieties about the future. Old age is for too many a time of disabilities.

The fact must be faced that millions of aging citizens exist on desperately inadequate stipends. Those in the lowest income brackets suffer from abnormally frequent spells of illness usually symptomatic of chronic diseases. Since every fourth American man of 65 or more is a widower and over half the women above 65 are widows, this period in life is for many sensitive people one of intense loneliness. Suspecting that they are unwanted, they tend to become morbid, moody or morose and to let their interest in life diminish.

Government, private agencies, industrial management and organized labor have manifested in recent years a heightening awareness of the plight of older citizens. This is imperative but much remains to be done in the area of practical and scientific geriatrics! Programs of this type are part of the overhead we pay as civilized people.

The church is potentially the most helpful agency on earth for bringing joy and fellowship—plus a sense of being a part of life's on-going enterprise—to those who by reason of age are leaving their places of work and laying down their tools. Age calls for time-transcending attitudes to satisfy the deeper yearnings. It asks for meaningful fellowship and for reassurances that, though the days on earth be numbered, every moment may be charged with vital meaning and with confidence that "life shall endless be."

Many of our churches are providing such reinforcement of spirit and morale. Many more propose to do so since the need grows greater every year. avm

Our Ministry to the Bohemian Community

PIERRE H. DELATTRE

WHEN we opened our store-front mission in the North Beach area of San Francisco, it seemed that every other person who came in was bent on making a scene to demonstrate his scorn for the church. By letting the hostility run its course, I confirmed my suspicion that such hostility is almost never a sign of genuine indifference to religion. For one thing, these people had chosen to come up the hill and to enter our door. And it was also significant that many of those who felt compelled to ridicule the church turned out to be well acquainted with the writings of Buber, Tillich, Niebuhr, Suzuki and, surprisingly, Kierkegaard.

Prophetic Voices

As minister of this store-front mission I have become strengthened in my conviction that the Protestant church must be more willing to listen to the voices of the protesters and that it must hear the prophetic voices from without as well as from within the confessing community. Christian prophets may well emerge from the so-called avant-garde groups that recognize no need for the organized church.

In any case, it is essential that our ministry extend beyond the institution of the church. Our first task in this effort should be to approach it humbly. Before we seek to transform the centers of creative ferment, we must be open to transformation ourselves. One way to achieve this would be to open more missions like this one in San Francisco in such areas as New York's Greenwich Village, if only to learn the language, participate in the work and thought, and interpret to the church at large what is going on in such areas in our large cities.

After I had spent some time in the coffeehouses, galleries, bookshops and studies that characterize North Beach, I found that at its best the community is engaged in a profoundly religious quest for more spiritually intense and personally authentic grounds of existence. The fact that the quest so often ends in grotesque failure only emphasizes the desperation leading its members to undertake it.

The dominant philosophy is anti-intellectual and therefore appropriate to an area where the arts, with their reliance upon the direct experience of reality through form, rhythm, color and emotion, are esteemed. A loosely interpreted Zen Buddhism provides a certain religious inspiration with its notions of intuitive flashes, non-justification, violence as a means of achieving insight and the notion that every man must find his own special path to salvation.

Seeking a direct and individualistic mode of existence, many artists, anti-intellectuals and so-called "beats" reject those intermediaries in business, university and church who would prescribe standard procedures for achieving acceptance, love and union with God.

False Values

The North Beachers, for example, frequently accuse the church of succumbing to the kind of apologetic for secular values of institutional "togetherness" that it ends by bolstering these false values and skirting the imperatives of its own radical commandment.

In such a community, the Christian minister must begin by trying to make it clear that the church is not inextricably tied up with its physical plant and a "high potential" program. He must create, by the quality of his own being, an awareness that the church is

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Mr. DeLattre conducts the Bread and Wine Mission in San Francisco, Calif., a project supported by the CC Board of Home Missions. Photos by Office of Communication. Article is portion of a report given at Buck Hill Falls, Pa.

The author, wearing cross, affirms that there still is no better way to preach than to listen.

first of all incorporate in the loving response of the believer to his brother. It is a worn cliché but there still is no better way to preach than to listen.

When the people of my community in San Francisco first came to our mission, they expected to have to pay a price for being accepted. They have rejected conventional society because, while they aspire to the material security it offers, they are unwilling to pay the price of personal denial that it demands. Almost invariably they will test me first by insulting Christianity or asserting their own self-satisfied sinfulness. They will pretend that nothing matters and then dare me to preach to them.

Permissive Area

"All right," they seem to say. "Now turn me out or make with the conversion bit." If I do neither, they seem both pleased and bewildered. The next time we converse they do not speak about their sinfulness but about the good that they are looking for, and before long they become impatient to hear my point of view and they ask me why I wear a cross around my neck when obviously the church is "shot to hell." We usually end by preaching to one another. But we both understand that the final test, as our paths cross in the community, will be the quality of our own lives.

North Beach is a permissive area allowing people great freedom to experiment. This freedom, so valued by artist and rebel, is not foreign to Christian understanding. It is the freedom to act out of joy and the rejection of any pressure to act out of fear of alienation. If the Christian church has come to be regarded as just another agency of threat and demand, how important it then becomes for Christians to witness to that fundamental article of faith—that there is no fear in love and that one is justified by one's own joy.

Those who have rebelled against conventional society because of its preoccupation with material acquisitiveness, social conformity and obsession with military power will quite naturally rebel against the conventional church also. The obligation of our ministry to the rebel must therefore not be one of trying to readjust him to conventional ways. On the contrary, it must insist that the rebel follow his outrage full course. The people of North Beach share in a refusal to follow the popular stream. It is important merely to say, "No, I refuse to go along," even if no alternative is found. But if no alternative is found, the choice will be either capitulation or suicide. These two choices are made quite often.

There is a surprisingly large number of poets in the Bay Area. They believe that, in order to establish a closer relation to the audience and to gain a better insight into its meaning, poetry should be read aloud. A group of young poets asked if they could each have one night a week to perform at our mission. The consequent Saturday evening readings have since then, with almost no publicity, attracted packed audiences. These readings often bring about deeply shared moments and are often prophetic. Sometimes they verge on a worship experience as they express that which is most deeply felt and most ultimately valued by the writers.

Peaceful Retreat

From fifty to one hundred people come to this store-front room on the corner of Greenwich and Grant streets in San Francisco every night except Thursday and Friday and remain until 1:00 o'clock to converse, look at exhibits and original plays, listen to sacred music, use the library well-stocked in art and theology, seek personal counsel or simply to find a peaceful retreat.

While the main objective of the ministry at the mission is to provide a relationship to others and to myself that will encourage the love of oneself, of the other and of God, it is hoped that out

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For some the mission fills need for a hospitable place in which to converse.

Young people enjoy looking at the art exhibits, listening to music and plays.

The Power and Peril of the Devotional Life

EDWARD W. BRUESEKE

We have a deep conviction that what we call the devotional life can be both a power and a peril in the life of the Christian community.

It can be a power in the sense that it leads the Christian in his pilgrimage of faith beyond intellectual assent to propositional truth—which is the concern of theology—to personal, practical, day-by-day trust in a divine presence who is met and known. This is the kind of faith that moves mountains and transforms the world.

Supernatural Power

But it can be a peril in the sense that without sound theological guidance it can lead to trust in our own ability to manipulate supernatural power for our own ends. In this setting we play the role of Aladdin of *Arabian Nights* fame. Our discipline of prayer and worship becomes a magic lamp and God is reduced to a servile genie who does our bidding when and if we rub him in the right way.

Because there is power in the devotional life, some of us tend to close our eyes and refuse to see the peril. Because there is peril in the devotional life, others of us look away and pretend we do not need its power. All too often the net result is that while theologians stay close to their ivory towers and settle for informing minds (and shy away from getting emotionally involved to the point of moving hearts), devotional life practitioners concentrate on enjoying their Mount of Transfiguration—and of the building of booths and shrines there is no end! And down in the valley of reality where men live the evil spirits that plague our lives remain in control.

But how avoid this peril? How lay hold of this power? One answer is never to try to lay hold of this power but to let it lay hold of you! Indeed, it is when we try to lay hold of God's power that the devotional life becomes a peril. Let me explain what I am driving at by telling you what I am fighting against.

If I know anything about the state of the church in our time, we have just begun to emerge from an era that "downgraded" theology and "upgraded" ethics, especially social ethics, to the point where it said in effect: "It doesn't make any difference what a man believes, it's what he does that counts."

It took us a generation or more to learn that what a man believes determines what he does, that a man's ethics are the fruit of his theology—and we learned this mostly from the threats posed by nazism and communism, not from a study of the Christian faith!

The lesson we still have to learn is that before Christian theology can really bring forth the fruit of Christian ethics with any consistency it must become identified with and deeply rooted in the personal life and intimate associations of the individual Christian and indeed in the folkways of the Christian church.

When a man believes a truth with his mind he can very easily set it aside when it suits his convenience. However, once a truth becomes rooted in his heart and involved in his personal destiny, once this truth becomes the mark of his identity and the symbol of his integrity, this truth can become more powerful than the man. It can hold him fast when he wants to panic and run. It can brace him with great strength when he is thoroughly exhausted. Simon Peter, who denied his Lord and yet couldn't maintain his denial of him, is the best example of this power at work.

What am I fighting against? I am fighting against the relative slowness of the theologically informed to come to grips with the importance of the devotional life. Those who have done a commendable job of introducing us to ideas about God must now introduce us to God. Those who have helped us find answers to questions raised in college classrooms and university forums must now help us find answers to the simple petition that wells up in the soul of every earnest disciple: "Teach us to pray."

Dr. Brueseke is the pastor of Zion E and R Church, South Bend, Ind.

Personal Answers

Another thing I am fighting against is the unsound and often fraudulent answers given to this petition by the theologically uninformed or the outright charlatan and opportunist. Partly because the responsible leadership of the church has not communicated too well at this point, partly because honest seekers have found personal answers and blown them up into universal truths or developed them into mechanical techniques, and partly because ingenious organizers, writers-for-profit, and conscienceless opportunists have made capital out of the honest seeker's hunger for God, our generation has been plagued with a superabundance of groups and movements that seem to present prayer and the devotional life as a type of sophisticated sorcery.

All across the country we hear of prayer groups, cell groups, retreats, camps, disciplined fellowships and the like. These are not by any means all bad—I have participated in some myself and have found a new orientation for my life that I shall never give up.

But I have also listened to speakers, read articles and talked with ministers and laymen who have been carried away by the most fantastic claims and

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?????Are We Proclaiming the Gospel?????

KENNETH A. COATES

I RAISE the question "Are we proclaiming the gospel?" as a result of an interesting experience last summer when I was teaching a course at a Congregational Christian family camp. The course on "Christian beliefs" had as a text Dr. David H. C. Read's fine little book *The Christian Faith.*

The adults in the class represented the finest young leadership in our churches. Yet virtually all of them had what is, to me, a basically false view of the Christian religion—that it is essentially a religion of human effort.

Christ's Mission

This became particularly apparent when we discussed Dr. Read's chapter on "The deliverance of man." The majority of the class was convinced that man did not need to be delivered from anything, that Christ's mission on earth had been to set forth new principles of conduct, and that our task as his followers was simply to strive harder to attain these ideals. As one man put it: "It's all up to us."

The fact that "salvation," "redemption," "deliverance" or any of the other words commonly associated with the Christian faith made so little sense to the group has led me seriously to question whether we preachers and laymen alike are proclaiming the gospel or whether we are perpetuating the idea that Christianity is essentially a religion of human effort.

"Gospel" means good news! As I understand the New Testament, the good news of Christianity is that God acts through Christ to redeem men, to bring them life abundant, to free them from sin and evil and from whatever else holds them in bondage. "God was in Christ," said Paul, "reconciling the world to himself." "I came that they may have life, and have it abundantly," said our Lord.

The emphasis of the New Testament is on the glad good news of God's great act in Christ for us and the basis and sustaining power of all Christian ethical action is this loving act of God. "By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren" (*I John* 3:16).

In Paul's *Letter to the Romans,* the apostle spends eleven chapters speaking of God's great and wonderful redeeming action in Christ. Only then does he move into the twelfth chapter in which he says: "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice" (*Romans* 12:1) and goes on to enumerate the Christian's ethical duties in the world.

In contrast, how much Christian teaching and preaching today place virtually all of the emphasis on man's ethical response to God's demands and say almost nothing about God's redeeming work for us! Week after week preachers, church-school teachers, youth leaders, church officers and Christian parents declare in varied ways that we must try harder, that Christianity requires this or that in race relations, business life, international relationships.

God's Mercy

Yet how little we tell our people, particularly our youth, about God's gracious redemption through Christ or of God's mercy and goodness to us through him, who alone can give us the gratitude and love and power that are essential to any kind of sustained Christian obedience! What are we teaching our people that really is very much different from what a sensitive Jewish rabbi would teach or a leader in the Ethical Culture Society?

This emphasis on Christian ethics divorced from the good news of Christianity actually seems to pervade our churches from top to bottom. We are told with real fervor that Congregational Christians are first in personal income, but twenty-second in contributions to the church and forty-eighth in giving for missions among Protestant church members in the United States. The implication is, "Let's get on the ball and do better!"

But where is the motivation for "getting on the ball," where does the power to do better come from? Is it not possible that our lack of interest in missions and evangelism derives from the fact that our people are not conscious that they have been redeemed and are not being told enough about God's gracious and merciful and forgiving love for them? They therefore have neither the gratitude nor the desire to pass on this precious gift to others.

Probably our main problem is theological—layman and preacher alike are very unclear about the meaning of the Incarnation, the Atonement and the Resurrection. While we have given up fundamentalist interpretations, we seem to have failed to find a meaningful interpretation of our own that will sustain and undergird Christian ethical endeavor.

Gracious Deed

The central doctrine of our Christian faith is that God did something absolutely vital for us in the life, death and resurrection of Jesus Christ and that this was far more than merely to enunciate moral demands. And there are ways, within our liberal tradition, to bring this home to our people—if we are aware of the need!

As I think of my own preaching I am painfully conscious that all too often I have put major emphasis on Christian ethics when I should have put my primary stress on God's loving and gracious deed on our behalf. Too often I have presented Jesus simply as an example, not as a Savior. From my encounter with these fine Christian young adults at family camp, I fear that other preachers—and church-school teachers and Christian parents—have been doing the same thing.

Does this mean we should have less Christian ethics in our preaching and teaching? Certainly not! But let us put ethics in the right place—second to God's redemption, flowing out of and sustained by the love revealed in the cross. The gospel is not a matter of human effort and harder moral striving. It is the good news of God and his kingdom, and of his transforming power in our lives. Let us ask God's forgiveness for having wandered from these central truths, and pray for his sustaining mercy and power that we—ministers and laymen alike—may proclaim the whole gospel both in spirit and in truth.

Mr. Coates is minister of the Mira Vista Church (CC) in El Cerrito, Calif.

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Our representative to the centennial celebration

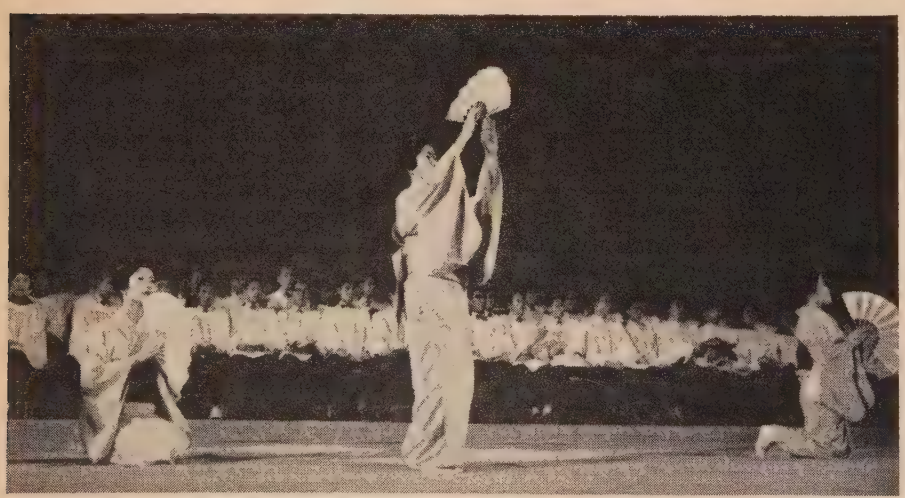
of the Christian mission in Japan reports . . .

Japanese Protestants projec

ALLEN HACKETT

PROTESTANT Christianity paused recently to rejoice at the achievements of a century and to gird for new ventures in Japan. The glorious week-long celebration of a century of Christianity in Japan took place in Tokyo from November 1-8, 1959. More than ten thousand people attended, including three thousand who were especially honored as Japanese Christians for a half-century or more. A mammoth church-school service attended by fifteen thousand children and young people took place on the afternoon of November 1, and a large youth meeting was held on the following Wednesday. The entire observance was planned and executed with consummate skill by the Japanese Christians and there was never any suggestion of dependence on the missionaries. The occasion was also graced by the presence of many representatives of Christianity from abroad, among them Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches.

Thanksgiving for God's leading in the past was sober rather than jubilant, quite in keeping with the record of hard beginnings and frugal successes of a movement that numbers today approximately 400,000 adherents among Japan's 92,000,000 people. The total roster of Christians, including a fast-growing number of Roman Catholics, comes to 693,000, or just under eight-tenths of 1 per cent of Japan's millions.

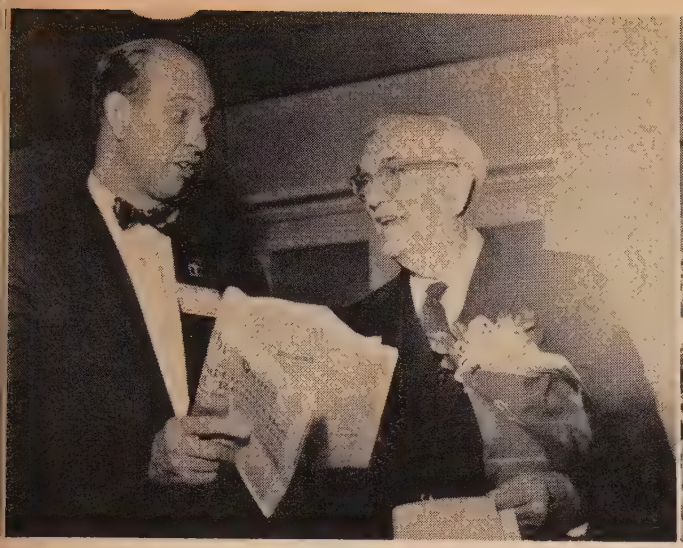


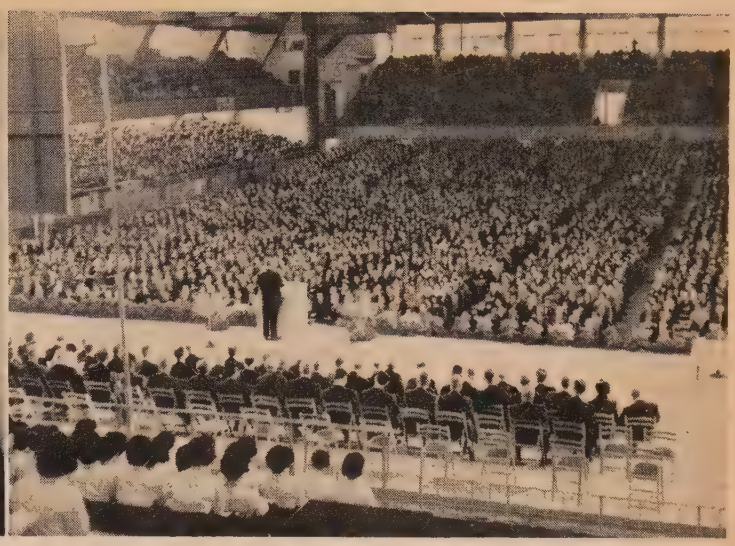
Graceful dancers at one of the meetings celebrating Christian centenary interpret a hymn written by a Christian lay woman who is a famous Japanese dancer.

Extraordinary Harvest

The history of Christianity in Japan is fraught with mystery and peril. The first Portuguese traders "discovered" the country in 1542, and Francis Xavier arrived from Portugal in 1549 with two assistants. Although Xavier remained only two years, his successors reaped an extraordinary harvest. At the end of thirty years there were 150,000 converts in two hundred Roman Catholic churches. Bitter persecution followed. In 1638 as many as thirty-seven thousand Christians who were attempting to overthrow a powerful feudal lord were massacred in one battle. Over the ruins of the rebels' castle was placed a stone with this inscription: "So long as the sun shall warm the earth let no Christian be so bold as to come to Japan."

Yet when Japan was pried open by U.S. Commodore Matthew C. Perry in





Missionaries P. E. Williams (E & R), Darley Downs (CC). Thousands of Japanese Christians attended Protestant Centennial.

bold plans for second century

1853 there were still ten thousand Christians who had guarded the hidden flame passed on from generation to generation for more than two hundred years.

The Protestant century, which was celebrated recently in Japan *(see* United Church Herald, *Nov. 26, 1959)*, provides its own romance, its costly sacrifices, its rapid advances and reverses, its necessary accommodations to the fortunes of the state and its courageous witness to a Christ who is above the Emperor.

Test Question

The test question asked of Seventh-day Adventists in Japan during the last war was: "When Christ comes, will he be above the Emperor?" Scores who answered "Yes" paid for their faith with their lives. To this day a Christian in a small village cuts himself off from his family and runs athwart the closely knit social organization. The water supply may be cut off from his rice paddies and there are other penalties. The signs announcing that Christianity was illegal and punishable by death were not removed until 1872, when the government "saved face" by declaring that the law was so widely known that it was no longer necessary to post notices about it!

This story is told with lucidity and warmth in *A Century of Protestant Christianity in Japan,* published the week before the Tokyo celebration. Dr. Charles W. Iglehart, a beloved missionary statesman and educator, devoted three years to the writing of the book after retiring from his professorship at Union Theological Seminary in New York City. Lucky enough to be seated next to Dr. Iglehart at a dinner, I asked him about the contribution of Congregational Christian and Evangelical and Reformed missionaries to Japanese Christianity. "Freedom!" he answered. "These are the churches that are most contented within the Kyodan (the United Church of Christ in Japan). They have been free to experiment. They have contributed great scholars. They have the Washington Gladden tradition of social concern with Christian motivation."

The arrangements for our fifteen-day visit to Japan were made by the Rev. Paul R. Gregory, Pacific Area secretary of the combined American Board of Commissioners for Foreign Missions and Board of International Missions, and Prof. Robert W. Wood of Doshisha University in Kyoto. We spent the week preceding the meetings in the heavily industrial Kobe-Osaka area, in Matsuyama and in Kyoto. As we visited the church-related schools and colleges in South Japan and the pioneer Yodogawa settlement house in Osaka, we gained the impression that everybody who could walk, ride or be carried would be in Tokyo for the celebrations! And it proved to be so. The modernistic poster announcing the meetings was seen everywhere and most people we met in the schools were wearing the centenary lapel pin, a small replica of the huge emblem that was the focal center in the Tokyo Gymnasium. And we learned that its striking irregular shape means: "The cross has gone over many mountains." Industrial evangelism constitutes one of the basic elements of the "spiritual mobilization" of which Dr. Visser 't Hooft spoke at the opening mass meeting.

Eager Graduates

We met two eager graduates of Doshisha Seminary whose work is quite similar to that of the worker-priests in France. Prof. Wood told us about a young couple in the American Board group who was to move into a Japanese workingman's quarters with their two small children. They are continually frustrated by the fact that such housing is company-owned or tied up in red tape. One of the principal speakers at the Kyodan rally was the Hon. Toku-

(Continued on page 34)

Hymns of the Early and Medieval Church

RUTH E. MESSENGER

And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Savior." Thus opens the *Magnificat (Luke* 1:46-55), the earliest Christian hymn, voicing the praise of God and his salvation that has been the unbroken theme of all Christian hymnody.

St. Luke, the Evangelist, sometimes called "the first Christian hymnologist," received this canticle from earlier sources when he recorded the life of Jesus approximately eighty years after the Annunciation. He received also the *Benedictus,* "Blessed be the Lord God of Israel," *(Luke* 1:68-79) and the *Nunc Dimittis,* Simeon's Song, "Lord, now lettest thou thy servant depart in peace," *(Luke* 2:29-32).

Cherished Songs

One more, this time not spoken by mortal men but by the heavenly host, "Glory to God in the highest," *(Luke* 2:14) has been cherished by the church through the ages. We know it in its longer form as the *Gloria in Excelsis Deo.*

These ancient lyrics were fashioned after the pattern of the psalms and were likewise chanted. The New Testament has only a few hymnic passages in comparison with the selections from the Old Testament Psalter. Jesus and his disciples sang a "hymn" after the Last Supper, usually identified as a hallel or Passover psalm, *(Psalms* 113-118). Psalms were unquestionably the customary hymns of primitive Christian worship.

The Hebrew Psalms took precedence as the foundation of Christian hymnody. In Hebrew, Catholic and Protestant worship they are used today the world over more frequently than all the hymns in our hymnbooks.

The Greek contribution was added as the faith moved westward, first to Greek-speaking lands and then to Roman realms. Men of learning and officials of church and state wrote our hymns. Clement, a teacher of Alexandria (c. 170-220), has left us "Sunset to sunrise changes now." A hundred years later Gregory of Nazianzus, Bishop of Constantinople, wrote "O light that knew no dawn," and Synesius, churchman, philosopher, patriot and statesman, "Lord Jesus, think on me."

Better known than any of these in ancient times was the anonymous hymn "O gladsome light" used at the lighting of the candles. An evening ceremony handed down by Hebrew family tradition, it was also observed by Christians and is one of the origins of vesper worship. Our closest contact with the actual services of Christian observance is in the hymn of thanksgiving, from second-century sources, to accompany the Lord's Supper, "Father, we thank thee who hast planted." Three hundred years later the choirs of the Eastern Church were singing "Let all mortal flesh keep silence" as the elements were brought in procession to the sanctuary at the beginning of the service of Holy Communion.

Greek hymnody entered its golden age in the seventh century. From this period we have "Christian, dost thou see them?" by St. Andrew of Crete and the Resurrection hymns so characteristic of the festival praises for which the Christians of the East were famous: "Come, ye faithful, raise the strain" and "The day of Resurrection."

Ambrose, Bishop of Milan (340-397), was destined to follow the inspiration of Christian hymns from the East and to become the great innovator of the West. Under his leadership the Latin hymn came into being and was launched on its triumphant course for all time. In the midst of civil strife and rioting in the streets of Milan over the rightful succession to the imperial throne—itself a conflict between the Arian and Catholic faiths—the hymns of Ambrose were sung antiphonally by congregations in the basilica at Milan. St. Augustine tells us how he was touched by their consoling and inspiring strains.

On the one hand, the hymns reassured the singers; on the other, they crystallized their belief. A morning hymn "O splendor of God's glory bright" is of Ambrose's authorship. He and his imitators used a metrical form that has always been associated with hymns and has its modern counterpart in Long Meter.

Ethical Purpose

The form is of little importance compared with the content of the Ambrosian hymns. They reflect a way of life—not so much a mystical attitude toward the divine as an ethical purpose truly Roman in its origin and expression. No wonder that St. Benedict (d. 543), when he founded his religious order, ruled that the monks should sing the hymns of Ambrose and those who succeeded him in their daily services of the Seven Hours of Prayer.

Thus Latin hymns were preserved and kept alive through the era when the Roman Empire disintegrated and the map of Europe was transformed by other tribes and nations crowding into the West to build the great political powers of modern times. Those were stormy days, yet the Latin hymnaries were never lost. Rather they increased in number and many new hymns were added. Among these are "Father, we praise thee, now the night is over" and the evening hymns "To thee before the close of day" and "Creator of the stars of night."

Prudentius (348-c.410), a contemporary of Ambrose, introduces us to the layman as hymn writer. He was a lawyer, public official and the greatest Latin poet of his age. Spain, to which the thoughts of St. Paul turned with longing, was his native land. There he wrote hymns for every hour of the day and others in praise of saints. We know him for his Advent hymn "Of the Father's love begotten" and the well-loved "Earth hath many a noble city" for Epiphany.

Other notables played their role upon the stage of sacred poetry—scholars,

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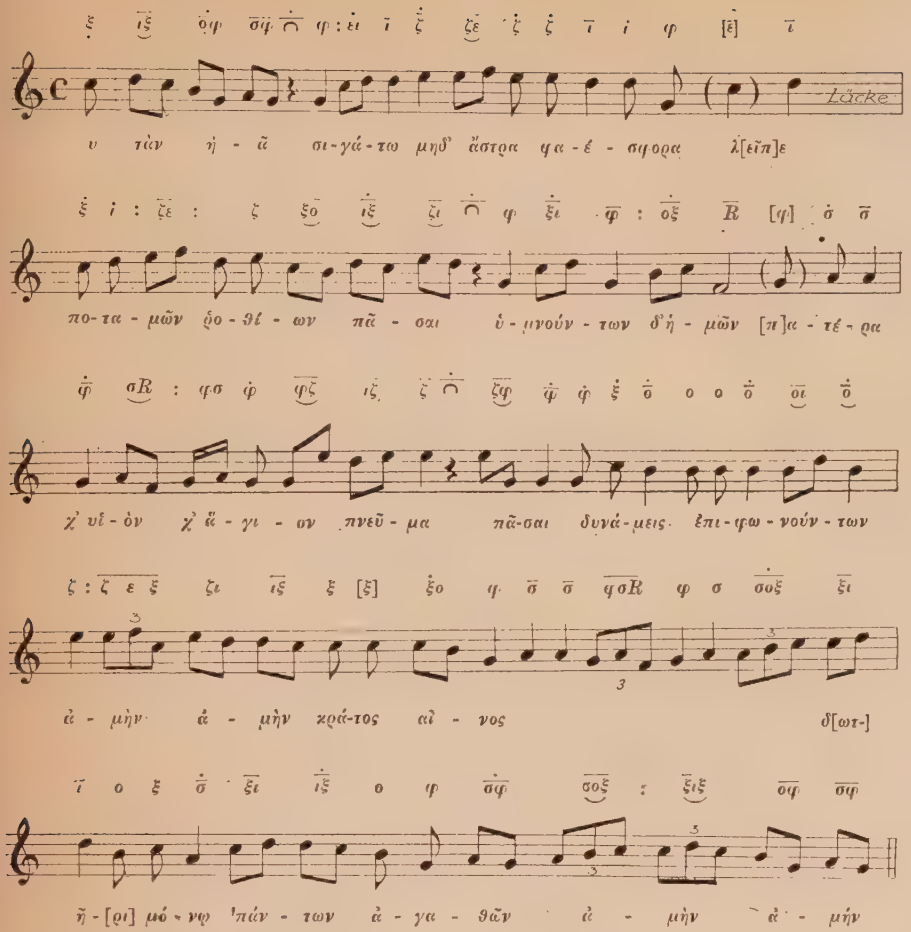
This is the first in a series of articles on church music and hymnody.

Dr. Messenger is editor of *The Hymn,* a magazine published quarterly by the Hymn Society of America. She was formerly a professor at Hunter College in New York City.



Earliest hymn with musical notations now in existence is the Oxyrhynchus hymn from the early third century, a fragment of which has been preserved on a scrap of papyrus. This rare photo of the hymn appeared in German pre-war periodical.

theologians, missionaries, bishops and cardinals, but the great majority of Latin hymns are anonymous. No one has yet discovered who wrote the *Te deum laudamus,* which seems to have been perfected in the fourth century. We are equally in doubt as to the authors of "Joy dawned again on Easter Day," perhaps the first Easter hymn, and the universal favorites "Jesus, the very thought of thee" and "Jesus, thou joy of loving hearts."

A great hymn for the dedication of a church "Christ is made the sure foundation" bears witness to the zeal for church building in the seventh century. Also of unknown authorship is "Come Holy Ghost, our souls inspire." Yet this hymn for the Holy Spirit has probably been sung more frequently than any other Latin hymn since its appearance in the ninth century.

On the other hand, Abelard, scholar and theologian, is the undoubted author of "Alone thou goest forth, O Lord," for the Passion, and "O what their joy and their glory must be," for the heavenly Sabbath, two of the hymns that he included in the *Hymnary for Heloise,* Abbess of the Convent of the Paraclete. Theodulph, Bishop of Orléans, gave us "All glory, laud and honor," the Palm Sunday processional treasured by Christians everywhere.

Iona Missionary

St. Columba (521-597) of Iona, who challenged the Druids and converted their followers to Christ, sang the praises of the Trinity in "O God, thou art the Father." And Bernard of Cluny in the twelfth century pictured the immortal life with all the imagery of the Apocalypse. "Jerusalem the golden" is the favorite hymn from this source.

About this time a new type of Latin hymn was beginning to be commonly used—the sequence that was sung between the reading of the Epistle and the Gospel during the Mass. Hundreds of these new sequence hymns, many of them for festivals, came into existence, introducing new meters and new melodic settings. Only a few are used today but the Eucharistic hymn of St. Thomas Aquinas (1227-1274) "Praise, O Sion, praise thy Savior" is beautiful.

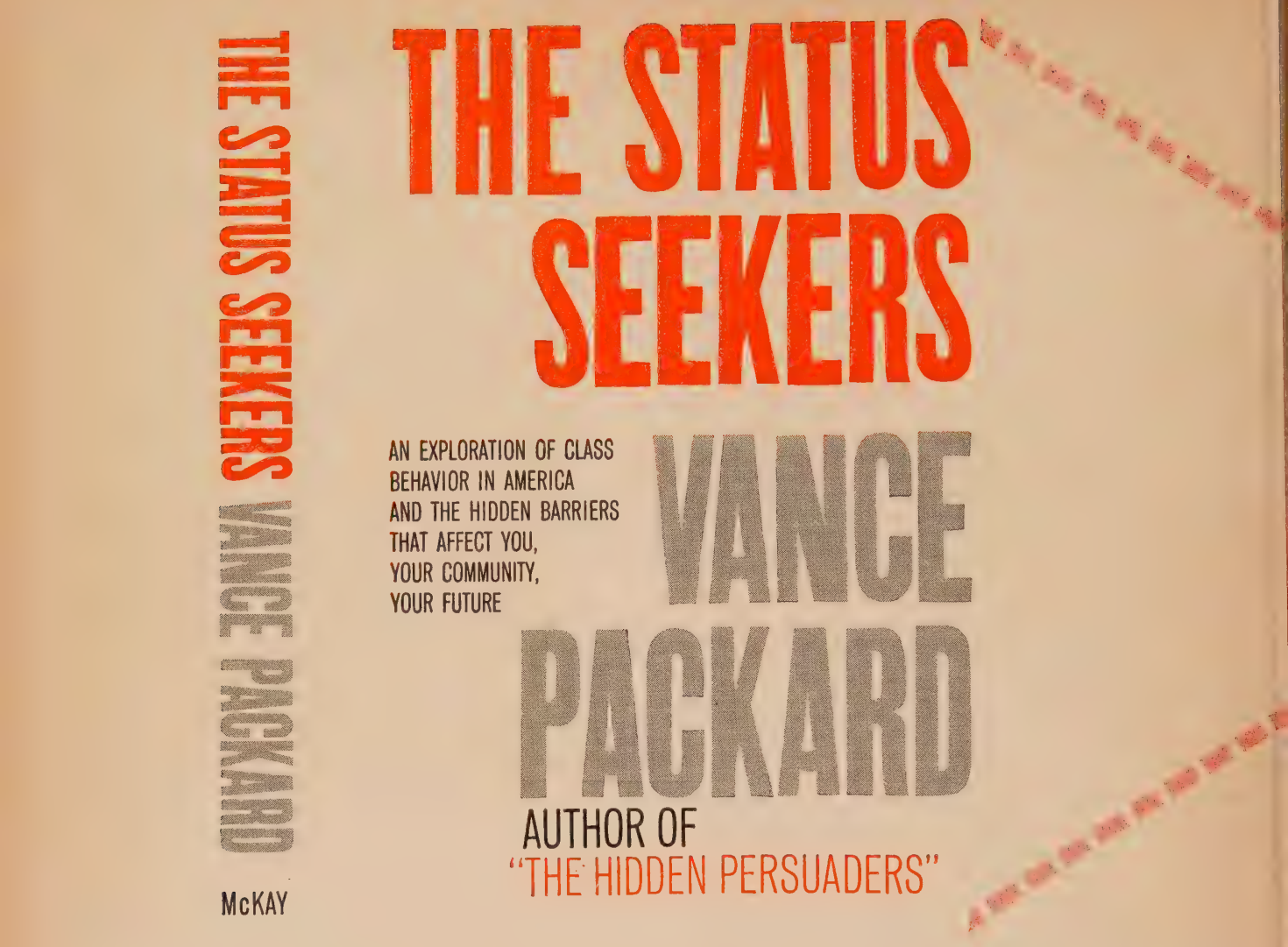
The writing of Latin hymns did not cease with the Reformation period. From the seventeenth century we have Coffin's "On Jordan's banks the Baptist's cry," and from the eighteenth century *Adeste Fideles,* "O come, all ye faithful," a magnificent processional for Christmas, dear to every Christian.

What of the music that was sung with these hymns by choirs or congregations? For the Hebrew psalms we rely upon the tradition of the synagogue for we have no written musical sources for the early period.

Papyrus Fragment

For the Greek and Latin hymns we depend also upon tradition. Except for the Oxyrhynchus hymn, a fragment preserved on a scrap of papyrus from the early third century, we have no manuscript with musical notation before the ninth century. What has been transmitted by traditional practice is found in the chants handed down in Milan and, in its later evolution, named Gregorian. It seems to have been purely unison song based on the Greek modes unmetered and unaccompanied by musical instruments. At first the entire congregation sang together. Later, choirs of men and boys took over the singing and congregational participation in hymn singing was lost for centuries.

How shall we account for the vitality of ancient and medieval hymns through fifteen hundred years of church history? Long since past the experimental stage, they have met the ordeals of war, famine, pestilence, earthquake, fire and flood, as well as the tests of supreme political and ecclesiastical power, and yet remain to express our deepest religious convictions and experience. We can only reply that these hymns have risen beyond the transitory events of the days in which they were created to proclaim the eternal verities of man's sin and need, and the divine response for his salvation.


THE STATUS SEEKERS
VANCE PACKARD
McKAY
THE STATUS SEEKERS
AN EXPLORATION OF CLASS BEHAVIOR IN AMERICA AND THE HIDDEN BARRIERS THAT AFFECT YOU, YOUR COMMUNITY, YOUR FUTURE
VANCE PACKARD
AUTHOR OF "THE HIDDEN PERSUADERS"

A PROBING mind, a good sense of humor and a lively conscience—these are major characteristics of Vance Packard, author of the continuing best-seller *The Status Seekers,* according to his minister, Dr. Loring D. Chase of the Congregational Christian church in New Canaan, Conn.

Long an active member of Dr. Chase's church, Vance Packard, his wife, Virginia, and their three children live in the Silvermine section of New Canaan. They are known in the community as warm, genuine, direct people.

"Mr. Packard gives his most effective Christian witness in the precise area where a lay witness ought to be made," says Dr. Chase. "This is in the realm of his daily work." But Mr. Packard is and has been active in his church and community as well.

Mrs. Packard was a valued member of the church's hard-working Curriculum Committee, which thoroughly reviewed the church-school curriculum prior to the construction of the new classroom wing. She has also held office on the Parents' Council of the local high school. A capable artist, Mrs. Packard teaches art in the public schools of nearby Darien.

The Packard family is currently carrying on intensive research in the area of college education since young Vance expects to be a college freshman next year. Not wanting to "ride in" on his father's reputation, he has been visiting college campuses and arranging interviews on his own before making a choice. Randall, 14, is a freshman in New Canaan High School, where he plays football and sings with the Choraleers, and Cindy, 11, attends Saxe Junior High School.

Vance Packard has been writing ever since he earned his master's degree in journalism at Columbia University. His first job after graduation was with a Boston newspaper; then he joined the Associated Press and later turned to magazine writing. His interest in human behavior led him first to analyze the new psychological techniques being developed to persuade and manipulate modern Americans, resulting in the best-seller *The Hidden Persuaders.*

Next Mr. Packard undertook an investigation of class in our American society. These studies took him into eighteen states and five European countries. The result of this research, *The Status Seekers,* with which many *Herald* readers are already acquainted, takes issue with the glib stereotype of the United States as a "class-less society" and penetratingly discloses the complex structure that, in fact, compartmentalizes each one of us according to status.

As this socially sensitive Congregationalist views the situation, post-war changes in the economy—such as the lessening of contrast in the life of the rich and the poor, the increase in geographical mobility, mass-produced suburban communities, a general trend

PORTRAIT OF THE MONTH

May we introduce the author . . .

Vance Packard with Mrs. Packard, "warm and genuine people," in New Canaan home in Connecticut.

> *THE trend toward more rigid stratification in the Protestant churches is proceeding apace with the general trend. . . . Should one be worshiping in a setting that makes a mockery of one of the core values of Christianity: the brotherhood of man? At present, the brotherhood of man is in danger of becoming merely a nice intellectual concept."*
> *The Status Seekers*

toward bigness and bureaucracy—have all contributed to the creation of a new class system inside the traditional middle class.

Mr. Packard sees five horizontal layers in our society: a real upper class, a semi-upper class, a limited-success class, a working class and a real lower class. He also points up the existence of a vertical classification based on religion, national origin, pigmentation and recency of arrival.

With skill and wit Mr. Packard first defines and then describes the areas of modern American life in which we become status seekers only to be subsequently identified with and victimized by our status. Our particular "box" in the sociological "grid," says Mr. Packard, largely determines, for example, what kind of homes we buy and in what neighborhoods they are located. Also predictable are the jobs we get, the stores we patronize, the schools we send our children to and the churches we attend.

The picture that emerges from Mr. Packard's book is one of greater and greater rigidity, of lonely and hopeless striving, of compulsive preoccupation with material symbols of success in lieu of genuine achievement, of resignation, the death of aspiration and, in the supporting classes, job boredom.

If, as seems likely, this "boxed" society continues to exist in the United States, what are the portents for the capable people whose status places them in one of the lower classes?

In answer, Vance Packard suggests that education is a chief key to the good life for all our citizens. The life-long status of an individual, he maintains, is in large part determined by the kind of education he has had. And while this may not be too cheerful a prospect, we can probably agree with Mr. Packard that "education is a more humane and enlightened measure for stratifying society than ancestry or family wealth."

It should be the obligation of large businesses, governments—both national and local—and of educators, Mr. Packard states, to encourage and support with adequate finances the education of promising youngsters whose lower strata backgrounds may lack both incentive and means for educational fulfillment.

"If the American Dream is to have meaning to the majority of our young people, they must be encouraged to do their best. And they must be convinced that if they do their best they will be considered on their merits." Mr. Packard concludes this important documentation of American life with a challenge to his readers to judge people by their individual worth rather than by their visible status symbols.

A "searcher after truth" in the genuine Christian sense, Vance Packard is indeed making "a lay witness where it ought to be made"!

Book jacket by courtesy of David McKay Company, New York. Photo courtesy of Dr. Chase.

THE SHAME OF WHITE RACISM IN AFRICA!!!

ANY white Christian looking at Africa today must feel shame and repentance for the white racism that has subjected this continent to centuries of slavery and exploitation.

Yet we must also be grateful that Christian missions since Livingstone have been a constant witness against such racism and exploitation. It is well to remember that a Negro was one of the first three Protestant missionaries sent to Central Angola by the American Board of Commissioners for Foreign Missions in 1880.

Immediate Task

Negro churches in the United States have provided three of the American Board's most distinguished missionaries in Angola: Dr. Aaron McMillan, Henry Curtis McDowell and the late Samuel B. Coles. An interracial church now serves in this same area where the interracial group of missionaries arrived eighty years ago.

Missions to Africa have as their field the African. The American Board mission began its work among the largest tribe of Central Angola, the Ovimbundu. The immediate task of the missionaries was to learn Umbundu, reduce it to writing and translate the Scriptures. The handful of Europeans who lived in the towns and the isolated traders in the bush, as well as the Portuguese administrative officers, were treated with respect by the missionaries and some strong friendships were formed. However, the mission was to black Africans. Since most of the Portuguese were at least nominally Roman Catholics, the Protestant church became known as the church for the blacks.

LAWRENCE W. HENDERSON

Although pioneer missionary work among the Portuguese had been done by our missions at Dondi and by the South African General Mission in Sá da Bandeira, the real growth of Portuguese-language congregations has come in the last ten years.

In 1949 the first Conference of Portuguese-speaking Protestants gave these scattered Christians an opportunity for fellowship and served as a bridge to bring together the large Umbundu-speaking churches with individual European believers and small Portuguese-speaking groups.

The Benguela Railway, which is the lifeline of Central Angola, is now studded with a growing number of preaching points where the gospel is heard in the national language. As evidence of this growth, chapels were constructed for Portuguese work in Lobito in 1955, Nova Lisboa in 1956, Silva Porto 1956, while Luso is now drawing up plans for a new chapel.

One Church

Are not these separate Portuguese congregations a contradiction of the current missionary goal of one body, one gospel, one world? Is not this work with Europeans flying in the face of the nationalistic slogan—Africa for the Africans?

There is one church of Christ in Angola. In one area it speaks Kikongo, in another area Umbundu and in another Chokwe. In the North its ecclesiastical traditions and practices were received through the British Baptists; in the area of the capital—Luanda—the Methodist mission has contributed its organizational genius.

In Central Angola the Congregational Christian churches and the United Church of Canada have carried on the mission. It is therefore quite in harmony with this unity in diversity to have in Lobito an Umbundu-speaking congregation of 500 and a Portuguese-speaking congregation of fifty.

Joint Meetings

When the Portuguese-language congregation began in our living room ten years ago, we agreed never to celebrate a sacrament without the presence of one or more members of the Umbundu congregation. In the first years Pastor Jessé Chipenda—the founder of the Protestant work in this area and then pastor of the Umbundu congregation—joined with me to conduct baptismal and communion services. Since the Henry B. Davis Chapel was built in 1955, Pastor José Chipenda, the Lisbon-trained son of Pastor Jessé, has preached there regularly.

The young people's groups of the two congregations hold frequent joint meetings and interracial camps. The women of the whole Coast Church had a retreat during Holy Week. This is not cooperation between two churches; it is fellowship within one body.

One of the principles on which the church operates is "from each according to his ability to each according to his need." The treasurer of the Coast Church, a Portuguese bookkeeper, has strengthened immeasurably the whole church and especially the Umbundu whose financial structure was weak.

As a result each congregation contributes 10 per cent of its income to the Coast Church and that fund, together with mission funds, is apportioned according to the needs of the whole church and of the several congregations.

One Portuguese woman teaches sewing to the girls of the African School. Two other Portuguese women conduct

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• This is another in the series of articles on the revolutionary changes going on in Africa, and on what our missionary personnel and agencies are doing to help meet Africa's urgent needs. "Africa" is one of the two interdenominational themes being studied in our churches during 1960.

Mr. Henderson, an American Board missionary since 1947, is stationed at Lobito, Angola. In addition to a full load of missionary work, he and his wife conduct a hostel for some two hundred missionaries who go through this busy port each year. One of Mr. Henderson's pioneering ministries was with the Portuguese residents of Lobito. Photo by courtesy of RNS.

This striking placard on the grounds of St. George's Anglican Church, Capetown, South Africa, caused a furor among supporters of apartheid (racial segregation).

a class to help African mothers make clothes for their children. The African pastor teaches Bible courses to the Portuguese-language congregation and his wife instructs the Portuguese church-school teachers. An African was giving organ lessons to a Portuguese woman until he succumbed to the great African enemy—alcoholism.

Recently we invited a Portuguese seminary student in Lisbon to come to Lobito to serve the Portuguese-language congregation. Among other questions he asked this one: "Will I be serving a black or white congregation?" We wrote: "As you look out on your congregation for the first time you will see a varicolored assembly: a few blond people (for even Latins are not all brunettes), a few more swarthy parishioners who are typical Southern Europeans, about an equal number of darker-skinned people whose features reveal various degrees of racial mixture, and a few Africans who are Portuguese in language and culture." The Portuguese colonial tradition of racial mixture makes a propitious field for the formation of one church.

The Roman Catholic Church, which dominates Portuguese culture, is interracial. The mass is said for Portuguese and Ovimbundu in Latin. Black and white priests serve together in the hierarchy according to rank and not according to race. However, no personal or social contact is involved in the objective worship of the mass and the laity does not meet to make and execute plans or to discipline members. The hierarchy assumes this responsibility.

For our Protestant church to be interracial means breaking down social barriers so that white and black may not only fold their hands in common prayer but hold hands in common fellowship. The first Sunday of each month representatives of all the congregations of the Coast Church meet to discuss their common problems. Portuguese, the official language of Angola, is used in these monthly meetings. A few Africans are at ease speaking Portuguese, but most of them hesitate to speak in a meeting in what is still a foreign language. Yet confidence is being established so that the church of Christ is more than an organization. It is a fellowship in which racial and cultural differences still exist but within an atmosphere of mutual trust and concern.

Many American Christians were shaken by the victory of communism in China. Their information about China had come through missionary education. The positive had been accentuated and success stories dramatized. How could it be, they asked, that some of the very leaders of the church became Communist leaders?

Something of the same disillusionment is occurring because of the news from Africa. Most of the present nationalist leaders were educated in mission schools and many are now antagonistic, or at least indifferent, to the faith that gave them their preparation.

Today overly sanguine missionary reports from Africa are dangerous. We are grateful for the church of Christ in Angola—an integrated Christian fellowship. But in honesty we must say that we also feel the winds of white racism, black nationalism and social revolution that have reached gale proportions in other parts of Africa.

Yesterday an interracial party of missionaries arrived in Angola. Today an integrated church continues the mission. Tomorrow? The patterns may change but we have faith that Jesus Christ is the same yesterday, today and forever and against his church the powers of death shall not prevail!

Helping the local church find the right minister

JEAN SHARDA

CHURCHES and agencies seeking the services of ministers and directors of Christian education as well as ministers and Christian education directors seeking placement are now being helped to find each other by the General Council office of the Congregational Christian churches in New York.

Officially this service is provided by the Personnel Records Office of the Department of the Ministry of the CC General Council. Actually, it is a confidential clearinghouse of "help wanted" and "situations wanted" in the ministry and related professions. Although technically not affiliated with the Evangelical and Reformed Church, its services often cross denominational lines.

Unanimous Request

The Personnel Records Office was established on June 15, 1959, after authorization by the General Council, which acted in response to a unanimous request for such an agency from the Superintendents' Conference. Directors for the office were elected by the General Council.

The functions of the office have now been outlined and the major governing policies clarified as follows:

1. To list placement opportunities (churches and others) for ministers and directors of Christian education;

2. To list ministers and directors of Christian education available for placement;

3. To prepare dossiers on these ministers and directors of Christian education, describing their "professional competence" and "personal attributes";

4. To distribute these lists and dossiers according to regulations agreed upon by the directors.

Other functions of the office are to continue maintenance of the statistical professional records file of ordained personnel in the Congregational Christian churches and to perform other related functions authorized by the directorate or the executive committee. To govern these functions, the directors of the Personnel Records Office agreed on the following policies:

Placement Opportunities. Lists of church vacancies (calls, resignations and changes of status and addresses of ministers within the conferences) are to be supplied to the Personnel Records Office periodically by a representative of each conference. Calls and resignations will then be made available to *United Church Herald* for publication.

Opportunities other than pastorates will be listed separately, naming the church or agency, title of the post to be filled and salary.

Lists of persons available for placement. All ministers and directors of Christian education "who have stated in writing that they desire a new position" (and on whom dossiers have been prepared) will be listed as "available" unless the person requests that his name not be listed.

Dossier Preparation

No name will be listed for a period longer than a year unless a specific request is received to that effect.

Preparation of dossiers. The directors have agreed that "all present procedures are predicated on the hope that eventually the office will have sufficient budget and staff to keep the dossiers of all active ministers and directors of Christian education in our denomination up to date as a matter of routine." Meanwhile, dossiers are being prepared on all graduating seminarians.

Complete dossiers will also be prepared on all those having full ministerial standing in the Congregational Christian churches or the Evangelical and Reformed Church; any person presently serving a CC or E and R church as a director of Christian education, or on any member of a CC or E and R church possessing the degree of Master of Religious Education or its equivalent, upon the request of the person himself,

(Continued on page 33)

CHICAGO LAY MEMBERS FIND THEOLOGY EXCITING!

Prof. Victor Obenhaus leads lively discussion in theology seminar.

I DON'T KNOW enough about religion! And as a church-school teacher I find that it is one thing to believe but another to teach children to believe. . . ."

"I need especially to learn to transmit my beliefs adequately to our children. . . ."

"I'd like to be able to read the Bible with more comprehension. . . ."

Christian Concern

"I want to see whether it is possible for me to grasp theological terminology, then apply it to everyday life. I need to examine my beliefs, discarding some, reinforcing others if necessary. . . ."

"I want to see what can be done to increase Christian concern in our society. . . ."

These are samplings of statements made by deeply concerned Congregational Christian and Evangelical and Reformed laymen and women desiring to study theology. Usually up to their ears in church work, they and others like them form a growing group of seekers asking such questions as the following: What is the root of this Christian faith we claim to profess? What do we mean when we talk about God? Or Christ? Or the church? How can we live out our faith so that it makes a difference as we face everyday problems requiring difficult ethical decisions? What is meant by sin? To answer these and similar questions, the Chicago Theological Seminary last fall instituted a year-long course for laymen as a first step in what may become an expanding program of lay theological education.

In contrast to the week-long Lay School of Theology held last summer at Lancaster Theological Seminary for lay leaders from all over the nation, the Chicago course draws its students only from the Greater Chicago area. Continuing for three quarters throughout the academic year, the course calls for a two-hour session every other Friday evening.

As was the case at Lancaster, enthusiasm at Chicago is high. "Mind-stretching!" was the way one laywoman described the experience after the second concentrated session.

"In a world where there is constant threat to man's life and his good," the lecturer had said as part of his introduction to the course, "what will not betray him? Most of us do not have the same experiences Job had—but the threat is always there, below the surface of our lives. We are anxious—most human behavior is in some respect an effort to deal with or to protect ourselves from anxiety. When he asks about God, man is asking the question of basic trust. There are many different answers to this question and this is the history of theology."

The lecturer, the Rev. Dr. Perry D. LeFevre, associate professor of theology and education at Chicago Seminary, went on to discuss various concepts men have had of God and the reasons they have given through the ages for belief in him. Differing doctrines of God, man, Christ, the Holy Spirit and the church were considered in the fall quarter's five sessions under the heading "Approaches to Christian belief." The over-all theme for the fall, winter and spring quarter classes is "Thinking theologically about life's problems."

Supplementary Reading

With the aid of the blackboard, homework taken from the text, *A Guide to the Christian Faith* by William Spurrier, and supplementary reading from a list including books by Daniel Day Williams and Daniel Jenkins, the sixty-one fall-quarter students have moved ahead in their ability to "undertake theological inquiry—rational thinking about God," according to their leaders.

In three simultaneous 45-minute discussion groups following Dr. LeFevre's 45-minute lecture each session the twenty-two men and thirty-nine women tossed about the ideas brought up, put questions to their discussion leaders and exchanged their own views about things. Discussion leaders for the fall and winter quarters are Dr. Markus Barth, associate professor of New Testament; Dr. Victor Obenhaus, associate professor of the church in agricultural and industrial life; Cyrus V. Giddings,

MARY P. HARRINGTON

Mrs. Harrington is special correspondent on lay activities for *United Church Herald*. Photos by Lee Olsen of Chicago.

Continued on next page ▸

director of development and secretary of the Committee for Lay Education; and the Rev. C. Harvey Arnold, librarian—all of the seminary faculty and staff. A half-hour round-up with Dr. LeFevre precedes a coffee hour for those wishing to talk together further.

Real-life Issues

The winter-quarter class, which begins January 8 with most of the present students continuing, will also be open to new registrants until a maximum of 100 is reached. Basing its work on the introductory quarter, "in which we sensed a main thread, a sense of some order and unity upon certain elements that make up the Christian faith," the winter course will examine some real-life issues under the title "Approaches to Christian action." Background material will be provided for those who did not take the fall course.

In addition to a general focus upon present-day society, the class will try to relate Christian faith with "major divisive forces in society," such as the steel strike, and will consider also a sampling of lesser issues confronting the Christian today.

Fall-quarter students came from as far away as Waukegan to the north of Chicago and Crown Point, Ind., to the south. The Congregational Church of Park Manor on Chicago's South Side has had twelve participants, the Ravenswood Congregational Church on the North Side has had ten. Besides the fifty-five Congregational Christian and Evangelical and Reformed church members representing eighteen local churches, there have been three Presbyterians, one Unitarian, one Methodist and one Baptist attending the course.

Students in the spring quarter will divide into four groups to delve more deeply into the following specific areas: (1) ethical issues in business; (2) marriage and the family; (3) the race question; and (4) ethics and foreign policy.

What is the lay course adding up to? One student declared: "If we came for 'pat' answers, I guess we're going to be disappointed. But the stirring of our minds to think about these theological matters is fully as good—indeed much better—for us."

Another said: "What we need are answers to fairly simple questions. The background we bring from our church-school and church experiences is full of gaps on elementary matters."

Can interested lay members study theology on their own? By all means, say the seminary leaders. However, as one student pointed out: "In open discussion we find out what our own private thoughts are. Also in hearing other viewpoints we may come to see the thought in a new light."

"Men and women today," says Mr. Giddings, a layman who came to the seminary's staff last spring to head the new program, "are struggling to find out how to apply the Christian faith to the issues that arise in their daily lives. Church and school have helped them but have not probed the full depths."

The seminary's Committee on Lay Education is made up of four professors, President Howard F. Schomer and another layman besides Mr. Giddings. Possibilities for expansion would include continuing the basic three-quarter lay course again next year and adding an advanced course open to this year's students and others with some background in theology. In response to requests by lay groups in other Midwest cities, the committee might also help to set up similar theology courses in those centers. Perhaps a seminary faculty member might fly to the city biweekly or he might train local leaders.

Parallel Experiments

Chicago's experiment is being paralleled in the eastern and western sections of the nation. At Hartford Theological Seminary, on eight consecutive Saturday mornings this past fall, two simultaneous courses in theology were offered for lay members. The Pacific School of Religion, in Berkeley, Calif., is conducting another program. And both Lancaster and Eden Seminaries plan to hold week-long Lay Schools of Theology next summer.

"Too many Protestant churches, as I see it, are becoming country clubs! We are too busy with activities with our friends in our comfortable parish houses. We've got to learn the fundamentals of our Christian faith, then apply them to our daily lives. That's why I'm in this course!" a serious-faced church-school teacher declared after one of the Chicago Seminary sessions.

The C.T.S. committee and staff emphasize that there is certainly no intention of subordinating the seminary's principal task of training future ministers. Yet because they know that the Protestant church is made up of clergy and laity together, this lay education program was initiated.

Registrations for the winter quarter must be in before January 22. Tuition is $9.00 a quarter for single persons, $15.00 for couples, plus a registration fee of $1.00 per person.

Registrations and requests for further information about this lay course at C.T.S. should be addressed to Cyrus V. Giddings, Chicago Theological Seminary, 5757 University Avenue, Chicago 37, Ill.

An animated exchange of opinions characterizes discussion group under the guidance of Cyrus V. Giddings, administrative director of the course for laymen.

BOOKS

YOU SHALL BE MY WITNESSES (An interpretation of the history of the American Board, 1810-1960)

By Fred Field Goodsell *(The American Board, hard cover $3.00, paper $1.50)*

THIS modest volume of 312 pages plus an index obviously could not fully cover the entire history of the oldest foreign mission board in America. Described as an interpretation, it does present in seventeen chapters an authoritative and well-balanced panorama of a century and one-half of missions against a world-wide backdrop.

This reviewer has known the board for more than one-third of that period. He has read other histories and reports for many decades. Yet he knows of no other volume giving so adequate an impression of this unique and venerable organization.

If one thinks that the American Board is not unique, let him remember that it was the pioneer in the whole Western Hemisphere. Its only rival on the world stage was the London Missionary Society—actually a partner in the same basically interdenominational approach to the Christianization of the two-thirds of the world that, at their founding, was without any followers of Christ. Indeed, long before the spirit of ecumenical cooperation became manifest on a wide scale these two bodies were embodiments of it. Out of the two there came many other boards, some of them now far larger than either of their parent bodies.

Because it has now been decided to rename the American Board "The United Church Board for World Ministries," this book marks the end of an epoch. It presents the essentials of the past record as found in the 2,400 bound volumes of letters to and from 14 Beacon Street, Boston. It recalls not only daring expansion at the cost of martyrdoms too soon forgotten but also a series of withdrawals and transfers of work that are in part evidences of progress and in part the result of inadequate support or Communist persecution.

Yet even contraction was sometimes a sign of progress. For instance, the number of missionaries in 1839 was greater than it is today, 120 years later. This is true because then there were fewer than 500 trained indigenous workers while today there are more than 14,000! It is likewise true because today the support given to the work by those with whom it is carried on is double the support provided by donors in America.

Yet any contraction is a dreadful thing to contemplate in view of the world's doubling population, the vastly greater wealth and potential of the supporting home constituency and the need for new forms of pioneering among the more than one-half of mankind who have no knowledge of Christ.

A thoughtful reading of this book ought to raise up many vigorous new advocates of an enlarged and expanded program under the aegis of the future Board for World Ministries!

Henry Smith Leiper
Former minister and secretary, CC Missions Council.

LETTERS FROM GHANA

By Richard C. and Gertrude Braun *(Christian Education Press, paper $2.00)*

WRITTEN strictly for private family consumption, these very readable letters provide an excellent introduction to the new African nation of Ghana and to the place of Christian missions and particularly the representatives of the Evangelical and Reformed Church there.

Starting as the letters do with the young Brauns' first day in Ghana, a good part of the volume is devoted to descriptions of daily living—problems of marketing, baby care, language study, fighting heavy mold that springs at one overnight, impassable flooded roads and so on. Descriptions of this sort can be either very dull or very vivid—and the Brauns' writing is certainly the latter.

To an "old Africa hand" like the reviewer, the significant thing is that these letters do not stop with personal problems, as do those of so many new arrivals in Africa. Nor do the very real difficulties the Brauns encounter discourage or disillusion them.

In addition to descriptions of personal life the letters give evidence of a real understanding and appreciation of the African people, with no expressions of frustration or disillusionment such as often result from first contacts with a people who frequently act so differently from anything we are accustomed to. Obviously these observers have eyes that are sympathetic and intelligent without being foolishly sentimental. All of this augurs well for the success of the Brauns as missionaries since success depends as much on helpful and understanding personal contacts with the people as it does on technical training and skill.

Since they are medical missionaries (Richard is a doctor and Trudy a nurse), these letters naturally make considerable mention of medical and surgical problems, prevalent diseases and the difficulties of working with untrained or half-trained African assistants. But they do not make the error of being overly technical or "bloodthirsty" or overly concerned about their own work. There is a reasonable emphasis on their special functions but it is properly related to the total mission of which medical work is but a part.

Perhaps the most refreshing thing about the whole series of letters is that the Brauns have not succumbed to the temptation to make judgments. There is no pontification on the new state of Ghana, on African customs, on political questions. Unlike many newcomers, these young people are not "authorities." But sprinkled through the book there are enough intelligent, accurately reported observations to indicate that, as the years pass, observed facts will fall into a pattern and both of them may actually become authorities.

This book is highly recommended to anyone thinking of a missionary career in Africa, to supporters of missions in our churches, to those who are opposed to missions on principle but are courageous enough to expose themselves to convincing arguments "on the other side," to young people seeking avenues of service, to older people desiring challenging examples for young people. In fact, this book should most certainly be read by every church member and shared with his non-church friends.

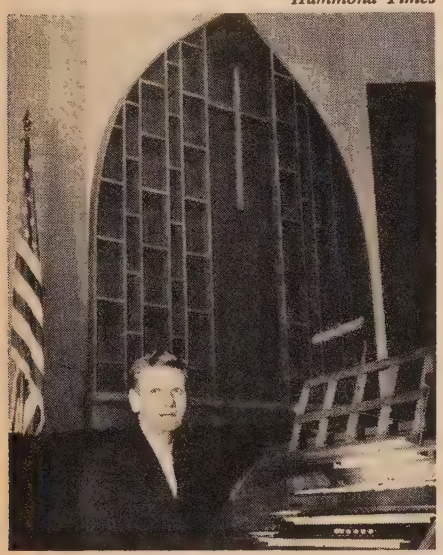
John A. Reuling
Africa secretary, American Board of Commissioners for Foreign Missions.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

NEWS WITHIN THE UNITED

LAYMAN REBUILDS ORGAN FOR INDIANA CHURCH

Hammond Times



When First Congregational Church of East Chicago, Ind., recently dedicated its newly rebuilt and enlarged organ, special recognition was given to the congregation's organist, C. Elmer Anderson, who over a period of five years contributed time, labor and materials valued at thousands of dollars.

An employee of the Standard Oil Company, Mr. Anderson personally redesigned the organ and changed its location in the church. He enlarged the organ chamber, built a new console and rewired and electrified the entire instrument. In addition he installed new organ shutters and added twelve ranks of pipes. A completely new coupler system was added, together with other equipment.

The organ grill and cross shown in the photo behind Mr. Anderson replace the large external organ pipes in the chancel. They were dedicated to the memory of Mrs. Edward Cadman, one of the early settlers in the area and a lifelong member of First Church, whose minister is the Rev. Donald P. Inglis. First Congregational Church was founded in 1889 and currently has a membership of approximately 400.

At the dedication service a series of colored slides was shown depicting the organ in various stages of the reconstruction and Mrs. Anderson, the church's choir director, described the transformation.

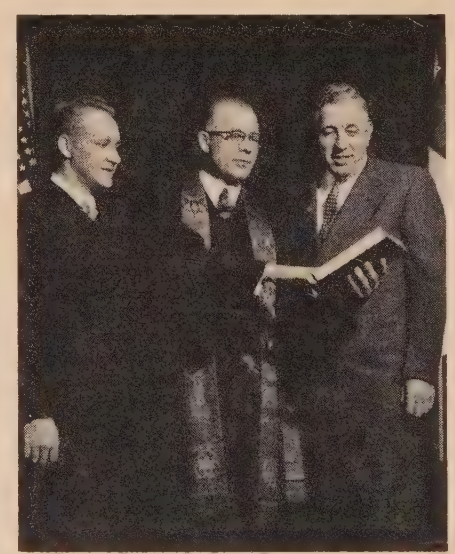
A feature of the annual Christmas candlelight concert on December 13 was the first public playing of the rebuilt chimes and the organ harp recently installed. The rebuilding of the organ brought to a climax an extensive redecoration program undertaken by First Church during 1959.

UNITED CHURCH IN OHIO INSTALLS PASTOR

The installation of the Rev. Arnold William Meckstroth, an E and R minister, as the first pastor of the United Church of Christ in Chillicothe, Ohio, was an event of more than local significance, for it brought to full fruition one of the first unions on the local level to result from the organization of the United Church of Christ on the national level.

St. John's E and R Church of Chillicothe had a history of nearly 125 years of service in the city. The Chillicothe Community Church, with Congregational Christian affiliation, was organized in 1953. In 1958, encouraged by the formation of the United Church of Christ, which brought together the parent bodies of the two congregations, the churches decided to effect a union on the local level. The result was the United Church of Chillicothe.

Last fall Mr. Meckstroth, formerly pastor of Grace E and R Church in Akron, Ohio, was officially installed as the pastor of the new United Church. The service was held under the auspices of the Central South Association of Congregational Christian Churches and of Southwest Ohio



Synod of the Evangelical and Reformed Church. Participating were the following members of the installation committee: the Rev. Jacob B. Wagner, president of Southwest Ohio Synod; Jacob Meckstroth, elder of Wilson Avenue Church (E and R), Columbus, Ohio; Claude D. Budd, vice moderator of the Central South Association; and the Rev. J. Robert Sandman, chairman of the committee on the ministry of the Central South Association. The Rev. Waldo J. Bartels, pastor of the Federated Church of Pomeroy, Ohio, preached the sermon.

Photo shows the Rev. Eugene L. Thomas *(left)*, pastor of Salem E and R Church of Chillicothe, who presided at the installation service; Mr. Meckstroth *(center)*; and William B. Brown, moderator and senior deacon of the United Church. The men are shown reviewing the Statement of Faith of the United Church of Christ, which was given an important emphasis in the installation service.

The new United Church of Chillicothe has a membership of approximately 250. In this group are a number of people who came to the community from other parts of the country to work in the plant established by the Atomic Energy Commission. The United Church worships in the building formerly known as St. John's Church, one of the historic buildings in the city.

MATTIWILDA DOBBS SINGS FOR HARLEM CHURCH

As part of the effort to raise funds for its school and community programs, Grace Congregational Church in the heart of the Harlem area of New York City last month sponsored a Town Hall concert by Mattiwilda Dobbs, famous young American soprano of the Metropolitan Opera. She received an enthusiastic reception from a capacity audience many of whom had known Miss Dobbs when she was the soprano soloist at Grace Church for two years.

This was Miss Dobbs' first and only appearance in New York City following her return from a triumphant European concert tour that included three weeks in the Soviet Union. The young Negro from Atlanta said she had been astonished by the warmth and enthusiasm of her reception by Soviet audiences, musicians and critics. Miss Dobbs gave a series of solo concerts in Moscow, Leningrad and Kiev. She also sang leading roles in two operas in Moscow.

Grace Church, which sponsored Miss Dobbs' New York concert, has for many years conducted social service programs, including guidance for young people, a mission program that provides clothing for children in Puerto Rico and Lebanon, kits for migrant workers, clothing to be distributed by Church World Service and a family institute.

From its early years Grace Church has continued a strong music program, and under the guidance of distinguished musicians has been served by choirs that have won acclaim in the musical world. A number of its own soloists have achieved fame in their profession. The Rev. William Sterling Cary is pastor of Grace Church.

MILWAUKEE E AND R HOSPITAL RECEIVES RESEARCH GRANT

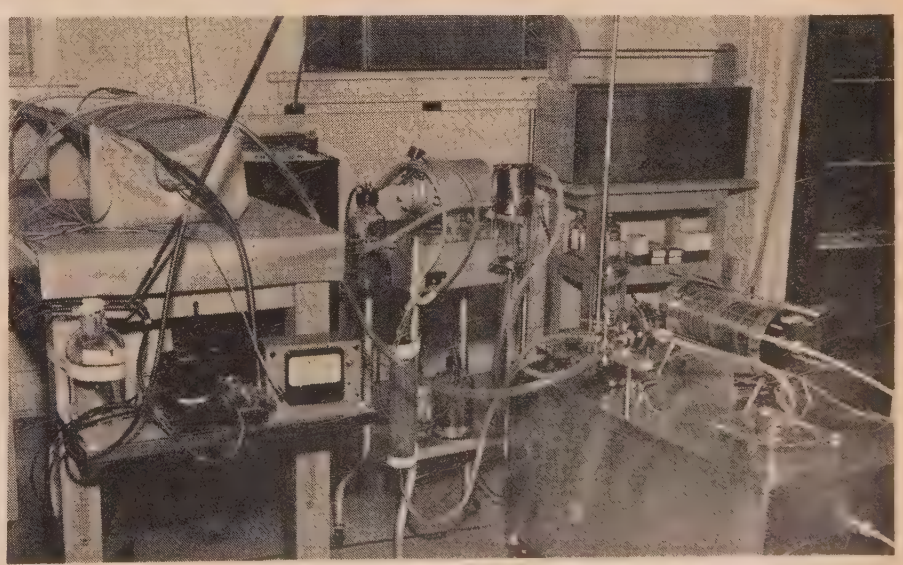
A GRANT of $330,343 by the John A. Hartford Foundation, Inc. of New York has been made to the Deaconess Hospital of Milwaukee, Wis., for the support of a new research and clinical program in open-heart surgery.

This grant, according to the Rev. Dr. A. H. Schmeuszer, administrator of the hospital, is believed to be the first ever made to a voluntary hospital in Wisconsin that provides for both the acquisition of special laboratory, diagnostic and monitoring equipment vitally necessary for safe open-heart surgery, and also for all laboratory, operating room and other hospital expenses necessary to implement the clinical program.

A year ago the hospital received a $50,000 grant from the Hartford Foundation for a heart-lung machine *(see photo)*. Another grant of $84,500 previously given was for kidney research. This brings to $464,843 the grants received by the hospital in one year.

In his announcement Dr. Schmeuszer stated that the three-year program would include not only research to make open-heart surgery safer and more widely used, but also would aid in the development of an integrated and comprehensive surgical program in order that the most precise diagnostic and surgical procedures may be brought to the people of Milwaukee and the residents of the surrounding area.

None of the money from the grant will be used to pay for the clinical services of any of the physicians in the program. These will be provided free, however, by team doctors to nonpaying patients.



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"HILO HAWAIIANS" ATTEND CHICAGO CHURCH

SHORTLY after he became minister of the Ravenswood Congregational Church on the North Side of Chicago, the Rev. Donald B. Ward found an unusual way of bettering community relations and at the same time of teaching his people the important contribution that good singing can make to the worship service.

By chance a troupe of five men advertised as the "Hilo Hawaiians" was presenting three shows nightly at a restaurant near the church. All five were Christians and when Sunday came they told their publicity man they wanted to attend church. He took them to the nearby Congregational church and introduced them to Mr. Ward, who was delighted to learn that they were all members of one of the Congregational churches in Hilo, Hawaii. Their home church, the men said, has a membership of only about 300, but it boasts five choirs.

Mr. Ward and his choir director, Mrs. Patricia Kreutzer, listened to the men sing and immediately asked them to sing at the Sunday morning worship service.

"I am hopeful that we may have learned something from these men," commented Mr. Ward, "namely, how to sing from the heart. For fifteen years our church did not have a full choir, while in Hawaii their church has five choirs. Perhaps our friends from the fiftieth state will help Americans everywhere renew their love for singing in the church." Photo shows Mrs. Donald B. Ward and her husband *(right)* with their Hawaiian friends in the chancel of the Ravenswood Congregational Church.

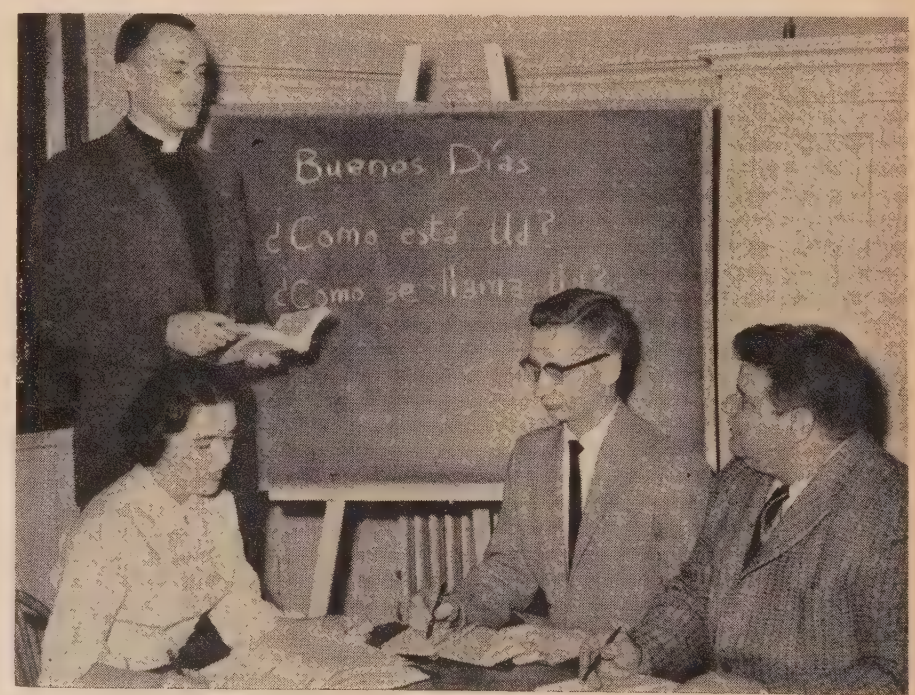
GROUP MINISTRY SERVES TWO PHILADELPHIA CHURCHES

TWO inner-city churches in Philadelphia, although continuing as separate congregations, are being served by a joint group ministry in order that they may more fully meet the needs of their surrounding neighborhoods.

Christ E and R Church, which has been a national missions project for twenty years, is situated in a rapidly changing neighborhood now predominantly Puerto Rican, with an admixture of Negroes and whites. Once this was a wealthy congregation and the church building was a Philadelphia landmark. Now the congregation has dwindled to a handful.

Calvary E and R Church, only recently enrolled with the E and R Board of National Missions, is in a neighborhood that is now about 70 per cent Negro. The congregation is about 10 per cent Negro, and the church school is predominantly so.

Photo shows Pastor William H. Armstrong *(standing)* with staff engaged in a study of Spanish in order to communicate with the Puerto Ricans living near Christ Church. Seated are Florence Wood, whose major responsibilities are Christian education and youth work; W. Scott Hengen III, a student at Lancaster Seminary who is spending a clinical year on the joint staff; and William Bankes, who is in charge of recreation.



Although situated in blighted areas of the city, neither church plans to become a settlement house. Both are first of all Christian congregations with aggressive programs of lay evangelism seeking to enlist unchurched people in the area.

CHURCH WITHOUT MEMBERS COLLECTS CLOTHING

Steve Rubiolo

When this photo was taken, the "new Congregational church" of South Hayward, Calif., was only a dream. There were no members—as a matter of fact, the membership rolls had not yet been opened. The Rev. James A. Farmer Jr. *(right)*, who had been sent to South Hayward to organize a Congregational Christian church, had been on the scene only a little more than three weeks.

A telegram read at a ministerial meeting he attended early in October offered a unique opportunity to bring the new church to the attention of the community. The telegram was an appeal from Dr. Walter C. Tong of the Congregational Christian Service Committee for help for the victims of Japan's latest typhoon. Clothing, in particular, was in urgent demand.

Hurried telephone calls by Mr. Farmer to key members of his sponsoring committee quickly resulted in the organization of an emergency relief committee with Mrs. Oscar Lindstrum *(in photo)* as chairman. The manager of a nearby shopping center offered the lobby of his restaurant as a collection center and a large sign at the entrance to the shopping area, usually used to announce the week's bargains, was changed to announce the emergency clothing drive. A group of women, prospective members of the new church, volunteered to staff an information booth at the restaurant and to accept contributions of clothing as they were brought in. Within a week, over a ton of clothing and blankets had been gathered, sorted and forwarded to the Church World Service Center.

NATIONAL MISSIONS BOARD ADOPTS RECORD BUDGET

A record budget of more than one million dollars in the general fund, subject to the approval of General Council and the availability of funds, was adopted by the E and R Board of National Missions at its annual meeting in November.

The budget takes into consideration the goal of thirty new churches in each of the next two years as voted by the 1959 General Synod and the many new opportunities for service in inner city and other projects. It also includes $17,050 for interdenominational work through the National Council of Churches and $10,760 for local interdenominational projects such as the East Harlem Protestant Parish in New York City, the Inner-City Protestant Parish in Cleveland, Ohio, and the Delmo Housing Project in southeastern Missouri.

During 1959, twenty-two new congregations were started, according to Dr. Purd E. Deitz, general secretary, making a total of 133 new churches since the expanded program was inaugurated nine years ago. During the past two years, twelve "united" churches have been started, with Congregational Christian and Evangelical and Reformed agencies participating jointly.

A grant of $10,000 was voted for the building of the United Protestant Chapel at Squaw Valley, Calif., the scene of the Winter Olympics in February *(see* United Church Herald, *November 12, 1959)*. A contribution was also voted for the proposed Protestant chaplaincy at the new Indian School at Eagle Butte, S. D.

Photo shows Dr. Samuel J. Schmiechen *(second from right)*, president of the board, presenting Bibles to four members whose terms of service were ending. They are *(left to right)* A. C. Buehler, Chicago, former chairman of the finance committee; the Rev. Theodore Hauck, Higginsville, Mo., member of committees on the town and country church and race relations; Dr. Banks J. Peeler, Concord, N. C., retiring president of the board; and Dr. Paul Reid Pontius, Greensburg, Pa., former chairman of the city church and urban strategy committee.

NEWS of the WORLD

WORLD COUNCIL LEADERS VISIT RUSSIA

RNS

A FIVE-MAN delegation from the World Council of Churches, headed by General Secretary Dr. W. A. Visser 't Hooft *(third from right)*, spent three and one-half weeks in the Soviet Union during December as guests of the Moscow Patriarchate of the Russian Orthodox Church.

The first official delegation of the World Council of Churches ever to set foot on Soviet soil was given a warm welcome wherever it went. Conferences were held with leaders of the Russian Orthodox Church as well as with officials of the Baptist Church in Russia. Visits to Leningrad, Riga and Soviet Armenia were included in the group's itinerary, which coincided in part with Russia's severest frost in the last ten years.

Purpose of the visit was to continue the "get-acquainted" process that was initiated last summer when two representatives of the Moscow Patriarchate spent four weeks at the World Council's Geneva headquarters.

Accompanying Dr. Visser 't Hooft to Russia were *(left to right)*: Alexander de Weymarn, a WCC researcher who served as interpreter; Dr. O. Frederick Nolde, New York, a WCC associate general secretary and director of the Commission of the Churches on International Affairs, a joint agency of the WCC and the International Missionary Council; the Rev. Francis H. House, another WCC associate general secretary who is director of the Division of Ecumenical Action; Dr. Visser 't Hooft; U Kyaw Than of Rangoon, Burma, a Baptist layman and administrative secretary of the East Asia Christian Conference; and Dr. Nick Nissiotis, assistant director of the Ecumenical Institute at Bossey, near Geneva, Switzerland, who is a member of the Greek Orthodox Church. Dr. Nolde, dean of the Graduate School of the Lutheran Theological Seminary in Philadelphia, was the only American in the group.

N.C.C. GENERAL SECRETARY DECRIES TODAY'S AMORALITY

THERE are "many signs of a deeply rooted insidious affliction" sapping the moral strength of the American people, the general secretary of the National Council of Churches declared on December 2. In presenting his report to the council's General Board in Detroit, Mich., Dr. Roy G. Ross delivered some personal observations about present-day life in the nation.

Citing radio, television and politics as areas of concern, the general secretary decried "the amorality, the deviation from rectitude and the primary concern for profit that characterize many individuals in radio and television and in much of radio-TV advertising." Saying that these industries should not be condemned as a whole, he warned, however, that these are media not only to entertain the public but "to educate people in wholesome ways of living and in a true understanding of the great contemporary issues of our time."

In his formal report to the General Board on the year's achievements, Dr. Ross cited the Program for Peace now under way in the nation's Protestant and Orthodox churches as one of the most important cooperative projects ever undertaken by the council.

RNS

Photo shows Dr. Ross *(right)* at recent session of the General Board as he commissioned Dr. Edwin T. Dahlberg *(left)*, president of the National Council of Churches, to take Christmas greetings to United States armed forces in the Far Pacific. Looking on is Bishop Reuben H. Mueller of Indianapolis, president of the Evangelical United Brethren Church, who offered the commissioning prayer.

WIDE CHURCH

WORLD PROTESTANT LEADERS HOLD CONSULTATION

ANOTHER demonstration of the growing emphasis on cooperation between church bodies took place in Geneva, Switzerland, several weeks ago when representatives of ten world confessional groups met with officials of the World Council of Churches to discuss matters of common interest and methods of increased cooperation.

The confessional groups are international Protestant bodies made up of like-minded or related churches whose historical or doctrinal kinship places them in the same ecclesiastical "family." Although the recent consultations had no official status, they served to underscore the many concerns these groups have in common.

Represented besides the World Council of Churches were the Lutheran World Federation, World Presbyterian Alliance, World Methodist Council, Baptist World Alliance, the Church of England's Council of Inter-Church Relations, International Congregational Council, World Convention of Churches of Christ, Pentecostal World Conference, the Friends (Quaker) World Committee for Consultation and the Ecumenical Patriarchate of the Orthodox Church.

The International Congregational Council, to which the United Church of Christ is related, was represented by the Rev. Glynmor John *(seated at far end of table at left)*, and the World Alliance of Reformed and Presbyterian Churches, to which the United Church of Christ is also related, by Theological Secretary Lewis S. Mudge *(fourth from right)* and General Secretary Marcel Pradervand *(third from right)*. Among topics under discussion was the alleged mistreatment of Protestants in predominantly Roman Catholic countries. The meeting expressed the hope that the Ecumenical Council called by Pope John XXIII would "speak clearly on the question of religious liberty."

NATIONAL CHRISTIAN COUNCIL OF INDIA MEETS

AHMEDNAGAR, India, center of the oldest mission of the American Board of Commissioners for Foreign Missions, was the scene of the fourteenth triennial meeting of India's National Christian Council, held last November.

Attending the five-day session were more than 160 Christian leaders from all parts of India and from abroad. They met to share thoughts on "The mission of the local church in India today" and to discuss their common tasks: evangelism, stewardship, education for the ministry, training of lay leaders, religious education, Christian literature—everything pertaining to the witness and mission of the Christian church in this non-Christian land.

Pictured with some of the new officers and permanent staff of the National Christian Council are two American Board missionaries: G. Ross Thomas *(second from right)* of Bombay, treasurer of the council; and Dr. Edward W. Wilder *(far right)* of Nagpur, secretary of the Christian Medical Association of India. Also present for the meeting were other missionaries of the American Board and of the Board of International Missions: the Rev. Edith F. Preusse and Mrs. Eleanor

L. Tishkins of Ahmednagar and the Rev. Joseph L. Moulton of Supa; the Rev. Theodore Essebaggers (E and R) of Raipur, who represented the United Church of Northern India; Mrs. Edward W. Wilder; Mrs. G. Ross Thomas; the Rev. H. Telfer Mook, secretary designate for India and Ceylon for the American Board of Commissioners for Foreign Missions, and Mrs. Mook.

Responsible Parenthood

(Continued from page 6)

for rapid economic development; responsible parenthood has to take account of these.

(e) Church tradition. When deciding in conscience, Christians would have proper regard to the teaching or tradition, if any, of their own church, and then offer their own decision to God in faith.

What considerations should guide parents in the means they employ for the responsible exercise of their procreative power? Responsible parenthood begins with responsible marriage. Biological maturity alone is not the only criterion of readiness for marriage. Life in the Christian community ought to have prepared the young man and woman to raise their sexual relationship above the domination of mere biological impulse and to have dominion over it. Further, in the life of grace, not only chastity before marriage but also periodic continence within it, when freely accepted by both the spouses, are virtues of positive worth attainable by Christian people.

But this is by no means the whole of the answer. The extremely high rates of abortion in many regions, Eastern and Western, with their toll of human suffering and violation of personality, testify to a tragic determination among parents to find some means, however bad, to prevent unwanted births. The Christian conscience cannot approve of abortion, involving as it does the destruction of human life—unless, of course, the termination of a pregnancy is necessary to save the life of a mother.

"Life," however, does not begin until the sperm has fertilized the ovum and conception has taken place. Knowing this, what means may Christians properly employ to prevent an individual act of intercourse from resulting in conception? Granted that the attempt may rightfully be made, there appears to be no moral distinction between the means now known and practiced, by the use whether of estimated periods of infertility, or of artificial barriers to the meeting of sperm and ovum —or, indeed, of drugs that would, if made effective and safe, inhibit or control ovulation in a calculable way. It remains that the means employed be acceptable to both husband and wife in Christian conscience, and that, on the best evidence available, they do neither physical or emotional harm. Here we quote some words of a Committee of the Lambeth Conference of the Bishops of the Anglican Communion of 1958:

"It must be emphasized once again that family planning ought to be the result of thoughtful and prayerful Christian decision. Where it is, Christian husbands and wives need feel no hesitation in offering their decision humbly to God and following it with a clear conscience. The means of family planning are in large measure matters of clinical and aesthetic choice, subject to the requirement that they be admissible to the Christian conscience. Scientific studies can rightly help, and do, in assessing the effects and the usefulness of any particular means; and Christians have every right to use the gifts of science for proper ends."

In conclusion we may quote also Resolution 115 of the same conference, based on the report of this committee:

"The conference believes that the responsibility for deciding upon the number and frequency of children has been laid by God upon the consciences of parents everywhere; that this planning, in such ways as are mutually acceptable to husband and wife in Christian conscience, is a right and important factor in Christian family life and should be the result of positive choice before God. Such responsible parenthood, built on obedience to all the duties of marriage, requires a wise stewardship of the resources and abilities of the family as well as a thoughtful consideration of the varying population needs and problems of society and the claims of future generations."

It is to be observed that such deliberation and such estimation of human, spiritual and social values as has been outlined above is well nigh impossible in some of the regions where they are most urgently required. Where there is grinding poverty, a high birth rate, high death rate and high infant mortality, a fatalistic attitude to death is almost inevitable and a high valuation of human personality is difficult to attain. Christians in wealthier regions have a duty to ponder and to act upon this truth in order to help their fellows in less-developed lands toward conditions in which they can enjoy the freedom to make personal decisions of this sort and to exercise responsible parenthood for themselves. To secure this help, the Christian is led by his faith to consider such matters as the need for capital investment and hence his opportunities as a citizen for political action. The command to "love thy neighbor as thyself" (*Levit.* 19:18; *Luke* 10:27) is thus relevant at all points: it defines the duty of spouse to spouse, of parents to their children and of children to parents, of families to other families in society, of churches to churches and of nations to nations.

*The historic and doctrinal position of the Orthodox Church necessitates, at certain important points, a different approach to this subject from that reflected in the general course of this statement. The Orthodox member of the group, while sharing the concern of the group and contributing fully to its deliberations, drew attention to "the different teaching and practice of the Orthodox Church, which holds that parents have not the right to prevent the creative process of matrimonial intercourse; also, that God entrusted to them this responsibility for childbearing, with full confidence that his providence would take care of material and other needs."

Bohemian

(Continued from page 9)

of this love, creative work will spring forth. While there are many people in North Beach who have lost the urge to communicate, there are also many who still long to speak seriously and to give tangible form to their thoughts. Most of the gathering places in North Beach are too noisy and commercial to make real communication possible and the mission seems to be serving this purpose.

The minister would be justified in devoting himself to full-time counseling especially when one takes into account how few other sources of help are available to the seriously disturbed people in the city. I have chosen to spend more and more time, however, with the problems faced by serious and healthy artists. I feel that the media of cultural expression have been scarcely touched by the Christian insight into tragedy and comedy.

In England, France, the Scandinavian countries and even Russia the Christian faith is proclaiming through art that the human drama, by a glad triumph of the Holy Spirit, moves beyond suffering to redemption. But Christianity in this country is still making its major artistic thrust in bad movies, sentimental paintings, dead architecture and slick or pulp literature. Our ministry, therefore, must not only encourage the religious aspect in so-called secular art, but it must encourage specific expressions of Christian insight in art.

The tension between crucifixion and resurrection, brokenness and rebirth, suffering and joy has not been conveyed adequately in American art so far as the Christian outlook is concerned. The cross has been appropriated as a symbol of despair, representing the innocent victim who is neither responsible for nor shares guilt with those who have left him hanging forever on a cross. This concept of self-innocence and glory is reflected in many North Beach lives.

The challenge, then, to the Christian church becomes apparent. How can it make its witness to the artist and to art? How serve, heal and so transform the artist that he will regard his work as an act of love, a creative response to his Creator?

We look forward to a time when the Christian witness will take convincing and dramatic form on the stage, in the galleries and in books. While we cannot presume to know the fruits of our ministry, we can increase our mission to the artist and intellectual with the promise of Isaiah when he stated: ". . . the Lord hath anointed me . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

LETTERS

Flushing, N. Y.

TO THE CO-EDITORS:

To Herman F. Reissig's excellent and challenging article in the December 10 issue of *United Church Herald* please add my hearty amen.

Besides being timely, it is a fine historical document that keeps the record straight on why we have a Council for Christian Social Action, what it does and what our fellowship should expect of it. "What do the television scandals say about our American society?" serves as a fitting sounding board against which Dr. Reissig gives us a teaching and a preachment that place him squarely in the significant procession of Charles E. Jefferson, Walter Rauschenbusch and many another prophet.

Tragic it is that only a generation or more after the prophets speak do we see the fulfillment of their prophecies for which their contemporaries crucified them; and what is more we accept their word as a truly Christian way of life.

We may well thank God that Herman Reissig and the other current staff members of the council still are very much alive in our midst.

Alfred H. Rapp
Minister, First Congregational Church.

★

Portland, Conn.

TO THE CO-EDITORS:

Henry P. Van Dusen's article and letter on the Holy Spirit as defined in the new Statement of Faith *(see* United Church Herald, *September 17 and December 24)* deserve a ground swell of support and consideration. I hope his constructive criticisms will be seriously entertained by the committee and some major changes in the direction of his suggestions adopted.

Edward T. Clapp
Minister, First Congregational Church.

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Lakewood, Ohio

TO THE CO-EDITORS:

As a "garden variety" pastor I thoroughly enjoyed both Dr. Henry P. Van Dusen's article about the Holy Spirit and Dr. Elmer J. F. Arndt's reply to it. As I read each of them in turn, however, I was struck by the fact that both theologians seemed to miss one important point in understanding the Statement of Faith's paragraph "He bestows upon us his Holy Spirit, creating and renewing the Church of Jesus Christ."

Dr. Van Dusen's article contrasted the Roman Catholic doctrine, which holds that the Holy Spirit works only through the church, with the New Testament and Protestant view that the Holy Spirit works in and through the individual as well. The key to interpretation lies in the meaning of the church. Anyone who holds the Roman Catholic ecclesiasticism in which the visible church is equated with the invisible body of Christ will naturally feel that when we say the "Holy Spirit creates and renews the Church of Jesus Christ," we are referring to the church as an institution. The Protestant churches, however, recognizing the imperfections of man even in his religious life, maintain that there is a difference between the church as we see it and the church as God sees it. The church (the true church) is to be found wherever the Holy Spirit works within individuals; however, God calls such individuals into active fellowship with other Christians. Thus when the Holy Spirit works in a life, that person realizes he cannot be a Christian in isolation—he must be a part of the church.

Two heresies must be avoided—the medieval one that identifies the church with a visible institution and the modern error that says, "I can be a Christian all by myself." Interpreted in this light, the Statement of Faith testifies to a high and noble understanding of the work of the Holy Spirit. That this truth apparently is not crystal clear in the present statement is another reason why we must constantly seek to express anew our faith in a language our contemporaries can understand.

Robert F. Beck
Pastor, First E and R Church.

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Bristol, Tenn.

TO THE CO-EDITORS:

Dr. Fred Hoskins' priceless description of his encounter with the Hindu *(See* United Church Herald, *November 26, 1959)* seems to me to have the significance of a parable.

When I committed to memory the Statement of Faith without compunction I read my own definition into the phrase "the Church of Jesus Christ" as it appears in the passage "He bestows upon us his Holy Spirit, creating and renewing the Church of Jesus Christ. . . ."

Dr. Van Dusen's article (September 17) challenged the authority of my homemade definition of the church of Jesus Christ. Then came Dr. Arndt's article (October 29) in response to the one by Dr. Van Dusen and now Dr. Van Dusen's letter (December 24) in reply to Prof. Arndt. After reading these studiously and repeatedly I can only conclude that our English words "the church" are so ambiguous that the lines of thought never converge.

Can it be possible that the Hindu with no knowledge of church history or of the resultant English language ambiguities is in as fair a way to understand us as we are to understand each other?

Irene M. Chambers

★

New Britain, Conn.

TO THE CO-EDITORS:

Reading Dr. Van Dusen's article in the September 17 issue of *United Church Herald* on the Statement of Faith and the more recent comments of others prompts me to express myself.

The Statement of Faith is not supposed to be a definite creed. It is, as its name implies, a statement that can be concurred in by people with many different interpretations and varieties of belief. To my mind the church is the whole body of individual believers regardless of their affiliation with any organization. Also the church is an organization composed of believers who wish to work together as a group to promote God's kingdom on earth and through worshiping together to attempt to clarify and project their own spirituality. In the first sense, when the Holy Spirit is said to create and renew the church of Jesus Christ it must operate by coming to the individual believers who are each one influenced by this Spirit. Perhaps it would be clearer if this part of the statement referred to the individual person without naming the church, as Dr. Van Dusen intimates. However, the ambiguity of the statement at this point may enable more people to unite heartily in using it.

I am glad Dr. Van Dusen raised the issue and hope the committee will consider his objections in any revision that may be made later.

Norman van N. Peck

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Milwaukee, Wis.

TO THE CO-EDITORS:

Recently I had an opportunity to see the latest reprint of a very helpful little booklet by the Rev. Dr. Herbert H. Wernecke of Eden Theological Seminary entitled *When Loved Ones Are Called Home.* I have used it for a number of years in ministering to bereaved families. The reaction from people who have read the comforting chapters prompts me to call it to the attention of the readers of *United Church Herald.*

I believe it is available through the Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or from the Old Orchard Publishers, Box 38, Webster Groves 19, Mo.

R. H. Huenemann
Pastor, Faith E and R Church.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for November 1959	$ 4,553.56
Income for six months ended November 30, 1959	$40,844.53

OBITUARIES

Word has just been received by *United Church Herald* of the death of MRS. LIZZIE VARWIG ALSPACH, 90, of Philadelphia, Pa., widow of the Rev. Dr. Charles B. Alspach, an E and R clergyman. Dr. Alspach, whose death occurred in 1934, spent his entire ministry in Pennsylvania. Three sons and two daughters survive.

THE REV. PAUL O. DAVID, retired E and R clergyman of Genoa, Ohio, died November 18 at the age of 81. Born in East Prussia, he was educated at Elmhurst College and Eden Theological Seminary. Mr. David served churches in Indiana, Michigan and Wisconsin and was for thirty years pastor at St. John's Church, Genoa. Five sons and three daughters survive.

THE REV. PARK W. FISHER, retired CC minister, died in Charlotte, N. C., on October 9. A graduate of Hartford Theological Seminary, Mr. Fisher had served as manual training instructor at mission schools and as minister to mission churches in Kentucky and Western North Carolina. He is survived by two sons, one daughter and two sisters.

MRS. SARA LOW HUGHES of Oak Park, Ill., died November 25 at the age of 81. A member of Pilgrim Congregational Church in Oak Park for forty-nine years, she had served as deaconess, president of the women's society and of the CC Illinois Women's Fellowship.

THE REV. CHARLES IRWIN LAU, retired E and R clergyman of Upper Sandusky, Ohio, died September 14 at the age of 74. Educated at Ursinus College and Central Theological Seminary and ordained in 1912, Mr. Lau served congregations in Iowa and Ohio. He was pastor of the Lytton-Spencer Union Charge, near Swanton, Ohio, for thirty years. His widow and a son survive.

MRS. HENRIETTE BREITENBACH PRESS of Hamilton, Ohio, widow of the Rev. Gabriel G. Press, an E and R clergyman, died October 31 at the age of 86. Mr. Press, whose death occurred in 1943, served churches in Kansas, Colorado, Illinois, Ohio and New Jersey. Mrs. Press is survived by three daughters, one of whom, Mrs. Walter L. Weber, is the wife of the pastor of St. John's E and R Church, Sunman, Ind. The Rev. Otto E. Press of St. Louis, former editor of *Der Friedensbote*, and the Rev. Dr. Samuel D. Press of Clayton, Mo., president emeritus of Eden Theological Seminary, are brothers-in-law.

MRS. AMALIE RATH of Milwaukee, Wis., widow of an E and R clergyman, the Rev. William Rath, died November 27 at the age of 83. Mr. Rath, who died in 1929, was a missionary to India and later served churches in Indiana, Michigan and Minnesota. Mrs. Rath is survived by four daughters and two sons: the Rev. William G. Rath, pastor of St. Paul's Church, Milwaukee, and the Rev. Helmut W. Rath, pastor of Zion Church, Kansas City, Kan.

MRS. C. T. ROECK, wife of the Rev. C. T. Roeck, retired E and R clergyman of Toledo, Ohio, died October 18 at the age of 70. Mr. Roeck has served congregations in Indiana and Ohio. Besides her husband, Mrs. Roeck is survived by two daughters and a son.

Devotional Life

(Continued from page 10)

practices concerning the religious life. Usually these include a mixture of ideas and jargon taken from the Scriptures, the ancient Gnostics, modern depth psychology, group dynamics and the like. Certainly this sort of thing cannot be called Christian, except by the greatest stretch of the imagination.

There is one thing most of these pseudo-Christian disciplines of the devotional life have in common. No matter how cleverly their priests try to disguise it, there is always an element of magic-lamp religion in them. Very subtly, in this sophisticated sorcery, man and God exchange roles so that man manipulates the power of God and God becomes a servile genie.

How can we develop a sound, fruitful Christian devotional life? Here are a few basic principles that can be helpful.

If we are to do everything we can to make it possible for God to lay hold on us, we can begin by engaging in conversation and discussion with others who have a similar concern, preferably in a small group of people who have real differences of opinion and yet know how to speak the truth in love.

There is something wholesome about creative controversy and something deadening about complete like-mindedness. Whenever we see a group of individuals who see eye to eye on everything, even essentials, it probably means that one strong personality dominates the others. And this is not the way to get at truth.

A second thing we can do is to engage in conversation with the men and women of the Bible and the great people of Christian history who wrote the few devotional classics we possess. Through Bible study and devotional reading of a few great books (and it may be a blessing that the field is limited), we can listen in on the conversations God had with these men and women and learn to know his mind and understand his language. My own favorite readings include two contemporary volumes, Thomas Kelly's *Testament of Devotion* and John Baillie's *Diary of Private Prayer*.

A third thing I believe we have to do is to schedule time to "think on these things." There is one simple reason that makes this requirement mandatory rather than optional—very little in our busy lives gets done unless it is scheduled. This is particularly important in today's world of overbusy lives and overcrowded schedules although it is also true that some kind of systematic schedule has always been helpful—that's why ancient Israel was given the fourth commandment.

To avoid the peril of having the devotional life degenerate into magic-lamp religion, these three things will help.

1. Keep to the biblical norm! Whereas our fathers may have been tempted to take the Bible too seriously and even slipped into bibliolatry, we have not yet restored the Bible to its normative role in Christian faith and life. Rightly understood, the Bible is not narrow at all, but it does set boundary lines and post warnings that can keep us from falling into the trap of sophisticated sorcery.

2. Resist the perennial temptation toward oversimplification. Somehow, we always like to make everything fit into neat packages and are tempted to equate our individual experiences with universal principles. The truth of the matter is that personal life is always open-ended. There is always more truth to be revealed and the truth we already know fades into a background of mystery. Let's not be too sure that our experience is the universal answer. My devotional discipline may be the answer for me. But it is not necessarily the pattern of procedure that works successfully for everyone.

3. Resist organization. The ready answer we have for dealing with most problems or programs is to get it organized, and some advocates of the devotional life have placed far too much emphasis on organization and system. A certain amount of organization is inevitable, but it can be crippling as well as helpful. As soon as we organize anything, the genius of the Holy Spirit has to share direction of our life with the genius of man.

In the area of the devotional life, suggested disciplines, procedures and techniques can help, but they must be kept subservient to genuine encounter, fresh and imaginative dialogue and the free interplay of the Holy Spirit. Never must they presume to limit the freedom or manipulate the power of God!

Minister

(Continued from page 20)

the request of any conference minister or city association executive, of any authorized person on behalf of a CC church, of any ordained officer of the General Council, the Board of Home Missions, the American Board of Commissioners for Foreign Missions, the Congregational Board of Pastoral Supply or upon the initiative of the director of the Department of the Ministry. This latter condition would apply to dossiers on those having standing in other denominations or having limited standing in the Congregational Christian churches.

In preparing the dossiers, the Personnel Records Office writes to the ministers and directors of Christian education, asking each for a personal statement and a listing of eight or ten references. The office then mails forms to the references listed and summarizes the replies. The minister's statement and a summary of his references' appraisals make up the dossier. Of course no dossier can be prepared until a minister voluntarily fills out the personal statement form.

Distribution of lists and dossiers. On this subject the regulations agreed on state: "Dossiers are to be regarded as confidential and under no circumstances shall a person see his own."

Those persons who may see dossiers are: a conference minister or city association executive; an authorized person on behalf of a CC church; an ordained officer of the General Council, the Board of Home Missions, the American Board or the Congregational Board of Pastoral Supply; an ordained officer or synod president of the E and R Church and any officer of a seminary belonging to the CC Council of Theological Schools.

A minister's dossier shall be sent to any institution at his own request, provided he is "in good and regular standing." After use, the dossiers are to be returned to the Personnel Records Office.

Lists of vacant churches and other professional opportunities plus lists of persons available for placement will be sent as a matter of routine to conference ministers and city association executives and to the Board of Pastoral Supply.

The lists will also be sent regularly, upon request, to ordained officers of the General Council and the two mission boards, to members of conference staffs other than superintendents and to officers of seminaries affiliated with the CC Council of Theological Schools or with the E and R Church.

Individual ministers and directors of Christian education will be sent single notices of vacancies and placement opportunities upon request at any time or they may receive the list regularly for $2.00 per year.

"While the Personnel Records Office supersedes the Western Pastoral Relations Committee, the new office does not take the place of the Congregational Board of Pastoral Supply," said the Rev. Nathanael M. Guptill, director of the Department of the Ministry and secretary of the office's directorate.

Whereas the Board of Pastoral Supply is an independent agency set up to assist CC churches in finding suitable ministers, he explained, the Personnel Records Office is a denominational agency dealing directly with ministers and usually indirectly with the churches.

Through the conference offices and the Board of Pastoral Supply, the office is able to provide the churches with more inclusive information than has been possible in the past, said Mr. Guptill. "We don't advise churches as to whom they should call," he went on, "but now any church pulpit committee may write us for a specific dossier and we'll send it.

"Dossiers on CC ministers are available to E and R synod presidents and, if a CC conference superintendent wants us to gather information on an E and R minister," Mr. Guptill added, "we'll do so."

The director of the Department of the Ministry added that it is the hope of the Commission on Church and Ministry of the United Church of Christ that eventually the Personnel Records Office will become an agency of the United Church.

The Personnel Records Office has been operating since June on a budget provided partly by the General Council, partly by the Board of Home Missions and partly by the Congregational Christian conferences. At a September 9 meeting the directors approved an annual budget of $15,000 to include the services of two persons, plus the part-time services of Mr. Guptill and his secretary.

The directors also elected as chairman the Rev. Dr. William A. Leath of Cleveland, minister of the Euclid Avenue Congregational Church; vice chairman, Prof. Robert C. Baldwin of Storrs, Conn., a member of the faculty of the University of Connecticut and chairman of the Commission on the Ministry; secretary, Mr. Guptill. Their terms of office expire at the meeting of the General Council in 1961.

Among the directors are four ministers and four laymen nominated by the Commission on the Ministry; four superintendents nominated by the Superintendents' Conference; two directors nominated by the CC Council of Theological Schools; one representative nominated by the Board of Home Missions and two ex-officio members, Mr. Guptill and Prof. Baldwin. Assisting the members are several consultants from the E and R Church.

Miss Sharda is a staff member of the Office of Communication for the United Church of Christ.

100% Subscribers

These Evangelical and Reformed congregations recently adopted the 100 per cent plan and have thus accepted responsibility for keeping their people informed about the work of the church through the regular visits of the *United Church Herald*. A copy of each issue goes to each member-family. The congregation pays at the reduced rate of $1.50 per family.

This listing completes the roster of churches beginning new 100 per cent subscriptions during the period from October 1, 1958, to the end of 1959. The next listing will begin with such congregational subscriptions started as of January 1, 1960.

160. Trinity Church, Scottdale, Pennsylvania, Charles R. Trout, minister (Pittsburgh Synod)
161. St. Paul's, Downers Grove, Illinois, Walter W. Lauer, minister (North Illinois Synod)
162. St. Andrew's, Chicago, Donald E. Stumpf, minister (North Illinois Synod)
163. Friedens Church, Geronimo, Texas, Raymond F. Buck, Jr., minister (Texas Synod)
164. St. John's, Wisconsin Rapids, Wisconsin, Paul D. Schippel, minister (North Wisconsin Synod)
165. St. Peter's, Geneva, Iowa, Edward H. C. Reinhardt, minister (Midwest Synod)
166. Zion Church, New Bedford, Ohio (Southeast Ohio Synod)

Constitution Changes Studied by Commission

An unprecedented grass-roots participation in the making of the Constitution for the United Church of Christ was reported by the Rev. Dr. Gerhard W. Grauer, following a meeting of the Commission to Prepare a Constitution in Cleveland on December 7 and 8. Dr. Grauer is chairman.

According to the Office of Communication, this was the first meeting the commission had held since July 1959 when the denomination's General Synod, meeting at Oberlin, Ohio, voted to ask local churches to take an active part in the constitution-making process.

Dr. Grauer reported that the commission has received approximately 500 communications as a result of this study by local churches and others. Of that number about one-third, he said, "voiced general approval of the Constitution and By-laws as formulated" or contained suggestions for minor editorial changes. The other two-thirds, said Dr. Grauer, "concentrated mainly on questions about the local church, the ministry and the relationship of the mission boards and other agencies to the denominational structure."

Japan

(Continued from page 13)

taro Kitamura, a right-wing Socialist member of the Diet. He pleaded that in its second century the Japanese church address itself more boldly in the name of Christ to the needs of people in depressed areas of Japan.

We remained in Tokyo for four days of the celebration but resumed our visits to missionaries during the remainder of our stay. This time we went north to Annaka, Sendai and Haranomichi. From the train windows and from the missionaries' jeeps we saw rice harvesting in all its intensity, the men and women reaping and threshing and swinging heavy, acute-angled hoes to prepare the ground for its second crop of winter wheat. This gave us an intimate look at the second main project of the Kyodan—rural evangelism.

Evangelism Meeting

We went with rural missionary Herbert J. Beecken and his Japanese colleague, Mr. Takahashi, to a cottage evangelism *(dendo)* meeting in a tiny town twelve miles from Annaka over a narrow mountain road passable only by jeeps and hardy Japanese trucks. There we knelt on *tatami* (straw mats) in the home of a tinsmith on the main street. Some twenty bright-eyed children sang "Jesus Loves Me," joined in prayer and later watched a filmstrip on "The Shoemaker and the Elves" and another on the calling of Matthew. Mr. Takahashi then dismissed the smaller children with a smiling "Sayonara" and Herb Beecken showed slides he had taken in that area, one of Japan's many beauty spots.

By this time other adults had come in, bringing the number to fifteen, not including ourselves. There were two Christian families—our host and a farm family. The others were "seekers." Mrs. Takahashi led several hymns and Mr. Takahashi read the Scripture lesson and prayed. We were called on for greetings and spoke of the way in which Christ is with us alone and yet binds us together in fellowship in such groups as we were then attending and in the big Tokyo meeting.

Our last Sunday in Japan was spent with the Rev. and Mrs. Gilbert W. Schroer visiting the coastal towns south of Sendai. Starting with a kindergarten at 8:30 and ending with the benediction at 12:15, we visited four churches.

The minister at Nakamura told his twenty parishioners that the centennial meetings had made him more aware than ever that they are part of a world-wide church and that the cross will go over still more mountains!

Our own participation was modest. We were introduced at the rally of the Kyodan as representatives of the mission boards of the Congregational Christian and Evangelical and Reformed churches, and Mrs. Hackett brought the greetings of the United Church of Christ to guests at a special dinner given by the Kyodan for visitors connected with the Interboard Committee. This group coordinates the work of the eight major denominations in the United States that work with the Japanese church.

I was honored by being asked to preach on the first Sunday of the observance in the Reinanzaka Church, formerly a Congregational church. Dr. Michio Kozaki, the distinguished minister of Reinanzaka Church, has served as the beloved and respected moderator of the Kyodan. His presence at the first assembly of the World Council of Churches in Amsterdam in 1948 signalized the full resumption of ecumenical ties with the Japanese church after the last war.

The service in Reinanzaka gave us an insight into the importance of the centenary for Japanese Christians. We met a delegation of at least fifty Americans of Japanese ancestry from Hawaii and smaller groups of Japanese Christians from Los Angeles, Brazil and Korea.

Solemn Joy

Official representatives of the Archbishop of Canterbury and the Protestant churches of France, Finland and West Germany were welcomed. In fact, almost the only time when the full programs ran appreciably behind schedule was when a few more dignitaries from abroad asked to add their official greetings to the others.

Japanese Christians did not come by their faith lightly and they do not take it lightly. The prevailing note of the meetings was one of solemn joy. Deep thanksgiving for the past was balanced by a sober assumption of the burdens of the present and of the future.

Dr. Visser 't Hooft was the great interpreter of the meaning of the occasion, both to Japanese Christians and those from overseas, to clergy and to laymen alike. He graced every occasion and lifted each "greeting" to the level of a reflection on the wonderful works of God. In response to gracious words of welcome, he told this story: "In 1834 my great-grandfather, who was the captain of a Dutch frigate, was held in semi-imprisonment at Deshima, now Nagasaki. Since that time no member of my family has been to Japan. Today, more than a hundred years after he knocked in vain at your door, you invite me as a fellow-Christian to be your honored guest. My great-grandfather could not possibly have dreamed of such an event as we are celebrating today. A hundred years in God's plan is a very short time."

Although the total celebration was under the auspices of the National Christian Council, its chief thrust arose within the Kyodan, constituted in 1940. In this virile and seasoned church are the former Congregational Christian and Evangelical and Reformed churches of Japan, along with the Presbyterians, Methodists, Disciples, Evangelical United Brethren and others, bringing the total number to more than twenty groups. Its formation was the outgrowth of long cooperation among Japanese Christians and missionary advisers, accelerated by government pressure in the tense days before the outbreak of World War II. The Episcopalians, Lutherans and the Salvation Army, with a segment of the Presbyterian church, withdrew from the Kyodan when government pressure was relaxed, but they remain members of the National Christian Council.

New Century

Speaking at a large Kyodan rally, attended by perhaps eight thousand people and almost as moving as the centennial observance of the day before, Dr. Visser 't Hooft addressed himself to the question: "What does the world church expect of the Kyodan?" He began his address by saying that the entire observance had been more a spiritual mobilization than a celebration. "We expect everything from God and nothing from the church. We can only say very humbly what we think God is going to do for us." He continued by noting three great gifts of God to the church in our time—the renewal of serious Bible study both by theologians and by lay members, a new sense of the importance of the laity as the spearhead of the church, and the church's renewed awareness of its duty to speak prophetically to the world on matters of peace, justice and human relations.

In the light of these developments, the World Council's general secretary then spoke directly to the church in Japan: "Japan translates all important theological books from every country. You ought now to give thought to sharing your best theological insights with the rest of the world. You are an Asian church and a part of the East Asia Christian Conference. Be witnesses together and be concerned about the evangelism of East Asia. Accept a missionary task outside your own borders."

Such seasoned Christian statesmen as Darley Downs and William P. Woodard have confirmed our outsiders' judgment that the centenary has given isolated Christians new courage in fellowship and that long-range plans for overseas missions and penetration of industrial and rural life are firmly in the hands of seasoned Japanese leaders at the outset of a new century of Christianity. "The cross will go over many more mountains!"

Mr. Hackett is minister of Pilgrim Congregational Church in St. Louis, Mo. Mrs. Hackett is a vice president of the American Board of Commissioners for Foreign Missions. Photos by courtesy of AVACO, Tokyo.

Church and Ministerial RECORD

E and R Address Changes

BAKER, ROBERT E., 500 Arch St., Leavenworth, Kan., serving Pilgrim Church on Privilege of Call.

BERKENSTOCK, PAUL F., Germantown, to 210 Miami St., Piqua, Ohio, pastor of First.

BORNE, HERMAN C., Spring, Tex., to 955 S. Holyoke St., Wichita 17, Kan., pastor of First.

BROOKS, CLARENCE W., (CC) Los Angeles, to Community Congregational Church, El Dorado, Calif.

CHEEK, A. WILSON, (G) World Council of Christian Education, 475 Riverside Dr., New York 27, N. Y.

CHESNEY, ROY F., Glencoe, to R.R. 1, Box 7, Young America, Minn., (on leave of absence).

CLEWELL, RICHARD N., Troy, N. Y., to Suite 31, 34 Irving St., Cambridge, Mass., postgraduate study at Harvard Divinity School.

DETWILER, ARTHUR R., Columbus, Ohio, to 3410 Austin St., Houston 4, Tex., pastor of First.

HARCEY, FRANK B., 409 Clay St., Neillsville, Wis., pastor of Zion (new).

HARRISON JR., MARION C., Chrisney, Ind., to Smithton, Ill., pastor of St. John's.

HEATH, MARVIN E., Philadelphia, to 317 Center St., Meyersdale, Pa., pastor of Amity.

HORN, DANIEL V., (CC) 5860 S.W. 51st St., Miami 55, Fla., (residence address).

HOTZ, WALTER A., St. Charles, Mo., to 15325 Gratiot Ave., Detroit 5, Mich., pastor of St. Matthew and St. Peter.

IMMEL, IVAN D., (D) Dayton, Ohio, to Heidelberg College, Tiffin, Ohio, church relations secretary.

KASPER, ROBERT E., Slinger, Wis., to 8 Pleasant Lane, Caseyville, Ill., pastor of St. John's.

KURZ, A. VERNON, Topeka, Kan., to 3085 Robin Way, Denver 22, Colo., pastor of Salem.

LEY, HAROLD H., 1759 W. Union Blvd., Bethlehem, Pa., (change of residence).

MEYER, ACHILLES B., (E) Blue Springs, to Amazonia, Mo., pastor of St. John's.

NAGEL, ROBERT O., (I) Lakewood, Ohio, to 54 Church Lane, Broomall, Pa.

OTTE, PAUL E., Wishek, N. D., to R.R. 1, Minnesota Lake, Minn., pastor of the Minnesota Lake Charge.

SCHAUER JR., JOHN W., Williamsport, Pa., to Box 76, Eden, N. Y., pastor of St. John's.

SCHOWALTER JR., GEORGE H., Garretson, S. D., to Fountain City, Wis., pastor of St. John's.

SIMPSON JR., WALTER R., Lewisville, to R. 1, Clifton, Tex., pastor of Zion.

SNYDER, WILLIAM A., Reading, to 143 N. Main St., North Wales, Pa., pastor of St. Luke's.

SOVA, LAVERNE A., Oakland, Calif., to 907 Elm St., Marysville, Kan., pastor of the Evangelical Church.

STOCKMEIER, OTTO, P.O. Box 638, Holgate, Ohio, (retired).

STROETKER, JOHANNA W., Philadelphia, Pa., to 404½ W. Walnut St., Lodi, Calif., minister of education, Zion.

Code: CC—E and R ministers serving CC churches; D—Ministers in denominational work; E—Emeriti, retired or disabled; G—In Christian service, but outside the E and R Church; I—Inactive, or in secular work.

CC Calls

BARTLETT, H. MILTON, Rockdale, Northbridge, Mass., to Oakville, Conn.

BEALE, T. F. RUTLEDGE, to interim, First, Portland, Ore.

BOATES, T. THOMAS, Nazarene, to North, New Bedford, Mass.

BROOKS, EDWIN A., Baptist, to Housatonic, Massachusetts.

CHANDLER, ALEXANDER L., Hackensack, N. J., to First, Falmouth, Mass.

CROSKERY, ROBERT W., Yale University Divinity School, to associate, First, Old Greenwich, Conn.

DENNETT, ROBERT B., associate, First, Pittsfield, to South Hadley Falls, Mass.

DICK JR., THOMAS C., First Plymouth, Lincoln, Neb., to Westmoreland, Washington, D.C.

EWELL, ESTHER, director of religious education, Billings, Mont., to director of Christian education, Mayflower, Minneapolis, Minn.

FALES, ALEXANDER S., to Lawton, Okla.

FUQUA, LEONARD C., to interim, Ashby and Hyannis, Neb.

GRAY JR., WILLIAM P., Squantum, Quincy, to First, Malden, Mass.

HAINES JR., PERRY E., First, Waterbury, Conn., to Jackson, Mich.

IRELAND, TRUMAN O., First, Ravena, N. Y.,

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LEAF, CURTIS T., to interim, Plymouth, Omaha, Neb.

LEAKER, ARTHUR D., minister of Christian education, Central, Worcester, Mass., to Buckingham, Glastonbury, Conn.

LENHART, JAMES W., State Street, Portland, Me., to Plymouth, Des Moines, Iowa.

MANNING, EDWIN L., to interim, Zumbrota, Minnesota.

MARRIOTT, ROLAND C., North Reading, to Fairhaven, Mass.

MATTHEWS, A. WARREN, dean, Doane College, Crete, Neb., to First, Topeka, Kan.

MC CULLOUGH, M. EARLE, St. John's (E and R), Harrisburg, Pa., to minister of Christian education, Congregational Conference of Nebraska.

MILLER, RAY M., Center, Meriden, Conn., to Fellowship Community, Norris, Tenn.

NEWLIN, MRS. OPAL M., New Hope, Greenup, Ill., will also serve Mt. Zion, Greenup.

NEWTON, JOSEPH R., Federated, Ashburnham, Mass., to North, Madison, Conn.

NOVOTNY, JOSEPH, Baptist, to interim, Federated, Sandwich, Mass.

NOWLAN, IVAN S., United Parish, Westmoreland, to United, Deerfield, N. H.

OSICK, WILLIAM D., to Aurora, Neb.

SINN, DWIGHT, student, Presbyterian, to Doniphan, Neb.

SUTLEY, PAUL D., Pasco, Wash., to assistant superintendent, Washington Congregational Christian Conference.

THOMAS, DAVID R., First, McCook, Neb., to Immanuel, Dubuque, Iowa.

WENTLING, RICHARD T., Muscotah, to Athol and Smith Center, Kan.

WHITE, DONALD, to Hope, Fithian, Ill.

WINDEMILLER, DUANE A., North Abington, to First, Bradford (Haverhill), Mass.

E and R Installations

BARROLL, ROBERT D., Watson Run Charge, Pittsburgh Synod, November 29.

BRINDLE, ERNEST W., Hampton Charge, Mercersburg Synod, November 29.

BUENEMAN, ERWIN H., Jamestown-Pleasant Grove Charge, Kansas City Synod, November 29.

ERNST, MARTIN E., Bethlehem, St. Ann, Mo., November 22.

HOHMANN, GEORGE W., St. Peter's, Red Bud, Ill., November 29.

KLOHR, DONALD V., First, Burlington, Iowa, November 22.

MARHEINE, ALLEN H., Pilgrim, Grafton, Wis., November 22.

MICHAEL, MARK B., Pleasant Valley Charge, East Pennsylvania Synod, November 22.

OBERKIRCHER, PAUL E., St. John's, R.D., Greensburg, Pa., November 22.

WAHL, CLEMENS A., Bolivar Charge, Southeast Ohio Synod, November 22.

CC Resignations

BASINGER, CARL O., First, Keokuk, Iowa.
BLUNDON, LESLIE W., Union, Peoria, Ill.
FRYE, C. H., Methodist, Federated, Lock, Ohio.
GRIFFIN, HOWARD H., Fiatt, Ill.
LUNDQUIST, RAINUS A., Forest Glen, Chicago, Illinois.
MAC KENZIE JR., ALLAN, Newington, N. H., to study.
SCHMEISER, C. L., layman, Harrison, Rockford, Ill.
SORENSEN, MORTEN, First, Scarboro, Me., to retire, March 1960.
STEENSEN, GEORGE C., Lutheran, Charity Chapel and New Palestine, Ohio.
VORNHOLT, ROBERT H., Dover, LaMoille, Ladd and Cherry, Ill.

CC Installations, Ordinations and Recognitions

AKERS, OWEN W., installation, Chapel Hills, West Edina, Minneapolis, Minn., and recognition of the church, November 22.
BAKER, ROBERT E., installation, Franklin, Ohio, November 15.
BARNES, PAUL E., installation, First, Waltham, Mass., October 18.
BRANDEN, JOHN R., installation, Plymouth, Colfax, Wash., November 22.
BEGGS, E. LARRY, ordination, First, Long Beach, Calif., November 29.
BERTRAM JR., MALCOLM C., installation, Trinity, Grand Rapids, Mich., November 15.
BUSHNELL, MARILYN E., ordination, First, Keene, N. H., November 22.
COREY, JUDSON M., installation, United, Conway, Mass., November 29.
DOANE, ASHLEY W., ordination, Lisbon, N. H., November 22.
HARPER, L. ALEXANDER, ordination, Trumbull, Conn., November 15.
KINGSBURY JR., JOHN E., installation, Highlands Community, Springfield, Ohio, November 1.
LAWSON, R. VERNON, installation as superintendent of the Rhode Island Congregational Conference, October 20. The service was held in Pawtucket.
MAC KENZIE, JOHN R., ordination, Community, Ione, Ore., November 4.
MANNERS, ROGER E., installation, First, Branford, Conn., November 29.
OSTRANDER, CLINTON E., recognition as interim minister, and JOHN D. BECK, installation as associate, Church of the Crossroads, Honolulu, Hawaii, November 29.
PAUL, ROBERT N., ordination, Wheat Ridge, Colo., November 22.
REBENTISCH, THOMAS W., installation, First, Belding, Mich., October 11.
SCHNACKENBERG, JOHN W., installation, Nisland, S. D., November 8.
SINCLAIR, DONALD K., installation, First, Sioux City, Iowa, October 25.
SMOTHERS, GARY W., ordination, First, Mar-

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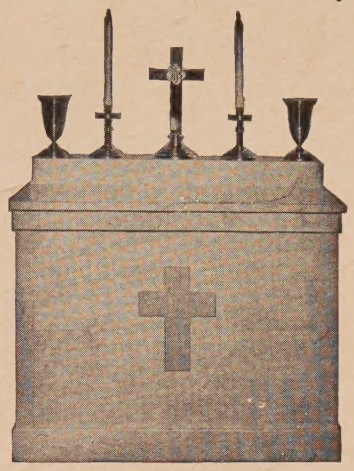

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shalltown, Iowa, October 25.

SOBERG, LESTER L., installation as associate minister of the Congregational Christian Conference of North Dakota, November 16. The service was at Garrison.

STEECE, ARVEL M., installation, Saybrook, Conn., November 29.

TAYLOR, PHYLLIS, ordination, The Riverside Church, New York, N. Y., November 29.

TURPIN, FRANCIS E., installation, Gaylord, Kan., November 1.

VAN BLAIR, BRUCE, ordination and installation, Paxton, Mass., November 8.

VENATOR, DAVID A., ordination and installation, Winfred, S. D., October 25.

WATSON, ROBERT D., recognition, First, Newton, Iowa, November 22.

WOODWORTH JR., ERNEST H., ordination, Faneuil, Brighton, Mass., November 8.

Newly Vacant E and R Pulpits

Kansas City Synod—Fairlawn Heights Church, Topeka, Kan.

Lancaster Synod—Quentin-Rexmon Charge, Pa.

Mercersburg Synod—Cashtown Charge, Pennsylvania.

Michigan-Indiana Synod—St. John's, Fort Wayne, Ind.

Midwest Synod—Bethlehem, Sutter, Ill.; Dawson-Humboldt Charge, Neb.

Missouri Valley Synod—Carondelet, St. Louis, Mo.

North Illinois Synod—Peace, Bensenville; Peace United, Chicago; St. John's, Chicago Heights; Bethel Memorial, Creve Coeur; Peace, Genoa; Zion, Gilman; Peace, Kewanee.

Northwest Ohio Synod—Zion, Lytton.

Philadelphia Synod—First, Philadelphia.

Pittsburgh Synod—Emmanuel, Meadville, Pennsylvania.

Potomac Synod—Mt. Crawford Charge, Virginia.

Southern Synod—St. John's, Kannapolis; Memorial, Winston-Salem, N. C.

South Indiana Synod—Trinity, Jasper; St. Matthew's, Lynnville.

South Wisconsin Synod—St. Mark's, Milwaukee; Rockfield, Richfield.

West New York Synod—Wayland-Perkinsville Charge.

Received into E and R Membership

ALBRIGHT, JONATHAN P., Orwigsburg, Pa., by Reading Synod, from the Congregational Christian churches, November 13.

HARCEY, FRANK B., Neillsville, Wis., by North Wisconsin Synod, from the Congregational Christian churches, December 7.

STEVENS, WILLARD L., Jefferson, Md., by Potomac Synod, from the Methodist Church, November 8.

Erased from the E and R Roll

STENDEL, PHILIP A. A., Berkeley, Ill., by North Illinois Synod, October 6.

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CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC *Arrivals from the Field*

November 1959. In Los Angeles, Calif., Grace M. Robertson of the Japan Mission, on a leave of absence.

CC *Departures for the Field*

During November 1959.

From New York. Mr. and Mrs. David C. Gallup, under appointment to the Madura and Ramnad Diocese of the Church of South India, with their daughter.

From Boston. Lavinia Scott of the South Africa Mission, returning to Inanda Seminary after participating in the Christian Higher Education Fund campaign. Mrs. John A. Reuling, to fill an emergency teaching vacancy temporarily at Inanda Seminary.

CC *Birth*

November 4, 1959. To Dr. and Mrs. John F. Donaldson of the Rhodesia Mission, a daughter, Rachel Annette, in Mt. Silinda.

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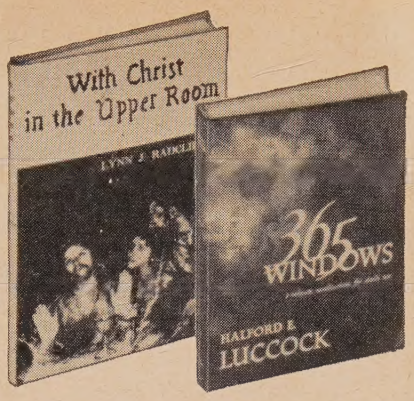

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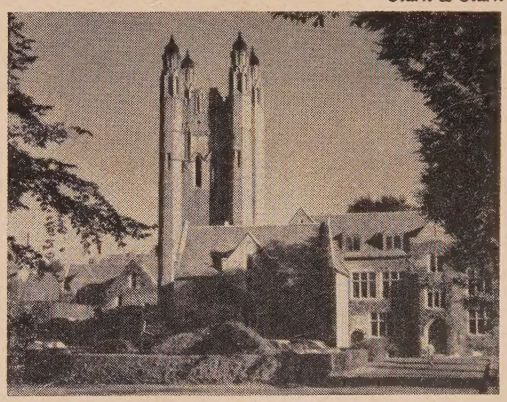

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